

# SOCIAL ACTION

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Mater  
et  
Magistra

*The New Social Encyclical*

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# SOCIAL ACTION

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## THE NEW SOCIAL ENCYCLICAL 'MATER ET MAGISTRA'

H. Volken

The very large and thorough press coverage and comment on the publication of *Mater et Magistra* in western countries reflects the great interest taken there by the general public in the new Encyclical. All sections of the press, even the communists, commented on the Encyclical and reports indicate that no other papal document received as much attention as '*Mater et Magistra*'.

Unfortunately, the same cannot be said about the press in India, which almost entirely ignored a document of vital importance for the entire world. Even the Catholic community so far, runs dangerously close to falling in line with this 'silent conspiracy' in ignoring the publication of *Mater et Magistra*, hailed elsewhere (even by non-catholics) as an impressive document. Here and there, but very haphazardly, Catholic Action Groups have organised seminars, symposia and study circles to study this latest pastoral of Pope John XXIII. A proper enquiry would probably confirm the suspicion that in a majority of churches, not a word has been said from the pulpit to awaken among the faithful any interest in the Encyclical, which has been so widely acclaimed elsewhere.

Living in a cultural world in which papal pronouncements do not easily find an echo, it is imperative for Chris-

tians to counteract energetically this type of conditioned indifference. This special issue of 'Social Action' dedicated entirely to the study of 'Mater et Magistra' aims at assisting, in their efforts, all those willing to collaborate in the task of making the voice of the Supreme Pontiff heard and understood among as many as possible.

\* \* \* \* \*

### **The Church and the Social Question**

Man has, of necessity, to work out his salvation within the framework of the temporal, and for this reason the existing social '*conditions*' should be of great concern to Christians. The truth of this fundamental fact has impressed itself so forcefully on the experience of the Church, that as a result, a preoccupation with socio-economic problems has come to take a very large place in the teachings of the more recent Popes. "...Although the Holy Church has the special task of sanctifying souls..." says the Pope in the first page of 'Mater et Magistra', "...She is also solicitous for the exigencies of the daily life of men, not merely those concerning the nourishment of the body and the material conditions of life, but also those that concern prosperity and culture in all its many aspects and stages..."

In this 'promotion of civilization and culture' the Church has a unique role to play. In the first instance, it should be understood clearly, that the Church claims the fundamental right to intervene in problems of socio-economic life because she is the 'God appointed teacher of all nations'. The Church is entrusted with the task of forming the conscience of men and, therefore, guides them in all actions in so far as they have a moral aspect. Now, all actions whether social or economical have, besides their technical aspects, a relationship with moral and religious life. Without the accepted guidance of the Church men will not be able to safeguard their moral integrity and to attain religious maturity.



Many nations, like India, face the task of increasing production and building up industry. Yet, even in India as elsewhere, increased production and applied technology, do not by themselves, provide a just Social Order. The demand for social justice and the protection of fundamental rights of all men are exigencies of the moral order. Structures of production and distribution and social institutions have to be built and inspired by a social philosophy that takes into account the sacred dignity of each human being.

The teaching Church claims to have a God given insight into the true nature of man and of society, which justifies her right to have a 'social doctrine'. When there is talk about social problems and their solution, then reference is made to planning, to economics and to sociology. The social teaching of the Church in no way belittles the contribution of these sciences and their solutions to socio-economic problems, but neither does the Church abdicate her right and 'confine herself to preaching resignation to the poor and to exhorting the rich to generosity'. Pope John XXIII makes his own, this solemn declaration of Leo XIII. "...We approach the subject with confidence and in the exercise of the rights which belong to Us. *For no practical solution of this question will ever be found without the assistance of Religion and the Church.*..."

We should understand well the meaning of this forceful declaration. It would be wrong to conclude from it, as some have erroneously done, that the social problem is but a religious problem. Mankind needs both: the competence of the world in science, technology and organisation (they too come from God) as well as the wisdom of the Church. Pope Pius XI expressly stated: '...In the social and economic field the Church has never propounded any technical system. This is not her function. But she has nevertheless laid down fundamental principles and general directions, which while capable of adaptation according to differences of time, place

and people, do point out to civil society the safe path towards an era of improved culture and greater happiness." Hence, the Church further claims the right to judge given systems and structures of economic life, points out inherent injustices, and indicates concrete means that should guide an effective social reconstruction.

\* \* \* \* \*

### **Characteristics of the Encyclical**

The outstanding feature of the new Encyclical is its very human approach to the socio-economic problems that beset the world today. In his fatherly effort to win the cooperation of all men who hunger after truth and justice, Pope John avoids lengthy discussions on erroneous ideologies. Especially in the third and fourth part we recognise the advice of a father addressed to his children involved in various and partly world-wide social problems.

More than his predecessors, the Holy Father seems to have concerned himself during the preparation of this Encyclical, with consulting as many specialists as possible. One can easily connect certain passages of the document with special events and persons though they have not been specifically mentioned. For instance, the connection between the part on 'Socialization' and the theme of the Social Weeks of 1960 in France is evident. Clear, though not explicit, is the reference to the 'see — judge — act' slogan of the Y. C. W. founded by Msg. Cardijn.

We cannot doubt that the Holy Father has called upon a group of excellent social scientists to help him in arriving at his masterly analysis of the profound transformation that have taken place since *Quadragesimo Anno* in science and technology, in the economic, social and political life of the nations.

\* \* \* \* \*

### ***An answer to prevailing social problems***

The Social Encyclicals are an answer to real and burning social problems and not merely a moral code. The Social teaching of the Church is the result of a gradual development during the course of the last hundred years. This development was largely originated and continued under the impulse of socially minded priests and laymen who pleaded with the visible representative of Christ for guidance. As time went on, Catholic Social Action, and the continuous motherly care of the Church for her children, unfolded more and more the true dimensions of the social question and of the required remedies.

Whereas in *Rerum Novarum* the defense of the worker predominated, *Mater et Magistra* touches on almost every social question that faces the world today. Attentive reading of this Encyclical should make us realise that its content vitally effects the vast problems that exist in India. We have only to look at a few main headings such as: Agriculture a depressed sector — Underdeveloped countries — The Population Problem — and at once the connection between the Social Teaching of the Church and the actual socio-economic situation of our own country becomes apparent.

The best way, therefore, to get Christians and other men of good will interested in *Mater et Magistra* is to make them first of all more sensitive to the poverty and misery that millions of their fellow beings experience daily in their own flesh. A mere academic approach is bound to fail, for it overlooks the most essential aspect of the Social Doctrine of the Church, viz. its connection with the actual problems in social and economic life.

\* \* \* \* \*

### ***Historical Awareness***

An attentive reader of *Mater et Magistra* will be struck by the keen historical awareness of Pope John XXIII. Besides

the explicit passage, already mentioned, in which the Pope analyses the vast changes brought about in the various fields of social life through the impulse of rapidly developing science and technology, he repeatedly insists on the need to re-adapt the directives of the social teachings of previous Popes to changed socio-economic situations. He is keenly aware of the aspirations of the newly awakened masses, particularly of the underdeveloped countries, and seeks to guide them. This marked historical awareness is, however, linked to an equally strong determination to uphold the permanent value of the principles that underlie the Social Teaching of the Church. In this dual declaration is manifested the true wisdom of the Church which knows how to focus unchangeable principles of faith and morals on ever changing historical situations.

"...Today the Church is confronted with *the immense task of giving a human note and a Christian note to modern civilization; a note that is required and almost asked for by that civilization itself for its further development and even its continued existence...*" In these words the Holy Father gives a stirring expression to the sense of urgency that has taken hold of him while contemplating the special historical importance of our times. In a most enlightening manner he expresses the relation that should exist between the Church and the modern world that is undergoing vast changes at a speed and in a dimension never known before in history. Truly, in every country the historical situation is decisive.

The reading of *Mater et Magistra* will surely awaken a sense of mission and of responsibility in the soul of every generous Christian that will no longer leave him contented to lead a life of tranquil and unperturbed isolation.

\* \* \* \* \*

### ***Development of the Social Doctrine before Mater et Magistra***

Instead of giving a survey of the plan and content of the New Social Encyclical, I would refer the reader to the other articles of this issue and especially to the Encyclical itself. I only wish to analyse more closely the first part of 'Mater et Magistra' which the subsequent articles do not cover.

In the first part of *Mater et Magistra* Pope John pays high tribute to his predecessor Leo XIII whose Encyclical 'Rerum Novarum' became a summary of Catholicism in the economico-social field. The Holy Father describes the inhuman conditions, the disorder and injustice prevailing then, which provoked Pope Leo XIII to issue this most outstanding papal document. Liberalism had reached its peak. It denied any connection between economic activity and morality. Profit was the supreme motive and free competition the framework for all economic undertakings. The State did not, and could not, interfere with a process directed by the supposedly natural and mechanically functioning laws of the market. The workers were not allowed to organize themselves nor to disregard these "sacred laws" that guaranteed the survival of the fittest in economic competition.

The Social Message of Leo XIII "...based on the nature itself of man and animated by the principles and spirit of the Gospel..." threw a condemning light on this pathological situation for which Liberalism was responsible, as well as the wrong remedies proposed by Marxism. It clearly showed how all this was a contradiction of the true nature of human work, and the rightful function of private property and of the State, the guardian of the good life for all. It opposed the Marxist idea of class-struggle and upheld the ideal and principle of human solidarity and Christian brotherhood. Thus, as Pope John mentions in the introduction of his Encyclical, 'Rerum Novarum' not only became the Magna Charta of a rapidly expanding Catholic Social Action, but also pro-

vided guidance and inspiration to the founders of the International Labour Organisation and to others who contribute to the gradual growth of international labour legislation.

*Mater et Magistra* then deals with the further growth of the Papal Social Doctrine under Pope Pius XI. Again, the Holy Father points out the connection between this doctrinal development and the changed social conditions and subsequently new demands. "... Historical conditions had profoundly altered ...", the Pope says "... In fact, free competition, due to its own intrinsic tendencies, had ended in almost destroying itself. It had caused a great accumulation of wealth and a corresponding concentration of economic power in the hands of a few ...". Free competition had been replaced by economic dictatorship.

It was no longer only a question of defending the rights of the workers; Pope Pius XI now had to emphasise the need of reconstructing the entire social order according to the exigencies of social justice. *Quadragesimo Anno* pleaded for intermediary organisations autonomous in their own economic sphere, and for institutions at the national and international level that would promote Social Justice. In his teachings the Pope also cleared certain doubts that had arisen after the first Social Encyclical concerning private property, the wage system, and the attitude of Catholics towards a type of moderate socialism. Re-affirming the inalienable right to private property the Pope, however, laid more emphasis on its social function. He announced a number of criteria on which just wages should be determined, which Pope John takes up and enlarges in the second part of *Mater et Magistra*. He advised a modification of the system governing the remuneration of work that would open the way to a contract of partnership; a demand reiterated more forcefully in the new Encyclical. As to the possible co-operation of Catholics with mitigated socialism of those days the Pope took a negative stand.

Perhaps to the surprise of many, *Mater et Magistra* does not touch again on this problem, although present forms of Socialism have in the meantime undergone further notable changes.

Tracing back the gradual development of Papal Social Doctrine, Pope John lastly refers to the great contribution made to it by his immediate predecessor Pope Pius XII. He restricts himself to an analysis of Pius' Radio Message of Pentecost in 1941, commemorating the fifth anniversary of *Rerum Novarum*. In this message the Pope had expressed the wish '... to give some further directive moral principles on three fundamental values of social and economic life: the use of material goods, labour and the family ...'

It was necessary to lay stress on the right of every man to the use of material goods; a right even primary with regard to the right of private property, yet somehow dealt with or rather summarily in fashion even in Catholic manuals of Ethics. The Pontiff further insisted that it is for men in the first place, and not for the State, to regulate the mutual relationship of employer and employee. In this, as in other aspects of the economic life, the State has but a subsidiary function. Lastly, *Mater et Magistra* refers to the emphasis Pope Pius XII laid on the exigencies of the family, which should be taken into consideration in any just 'wage policy'. For the remuneration of work should be an apt means "to secure for the father of the family the healthy liberty he needs in order to fulfil the duties assigned him by the Creator regarding the physical, spiritual, and religious welfare of the family ..."

The first part of *Mater et Magistra* ends with a thorough and concise analysis of the profound changes that the world has undergone in recent times. The Holy Father says:—

"... The situation, already changed during the period mentioned by Pius XII, has undergone in these two decades

profound transformations both in the internal structure of each political community and in their mutual relations..."

*In the field of science, technology, and economics :* the discovery of nuclear energy, its application first to the purposes of war and later its increasing employment for peaceful ends ; the unlimited possibilities opened up by chemistry in synthetic products ; the growth of automation in the sectors of industry and services ; the modernization of the agricultural sector ; the well-nigh disappearance of distances through communication effected especially by radio and television ; the increased speed in transportation ; the initial conquests of interplanetary space.

*In the social field :* the development of systems for social insurance and, in some more economically advanced political communities, the introduction of social security systems ; in labour movements the formation of, and the increased importance attached to, a more responsible attitude toward the greater socio-economic problems ; a progressive improvement of basic education ; an ever wider distribution of welfare ; an increased social mobility and the resulting decline in the divisions between the classes ; the interest in world events on the part of those with an average education. Furthermore, the increased efficiency of economic systems in a growing number of political communities ; helps to underscore the lack of economico-social balance between the agricultural sector on the one hand and the sector of industry and services on the other ; between economically developed and less developed areas within the individual political communities ; and on a world-wide plane, the even more pronounced socio-economic inequality existing between economically advanced countries and those in the process of development.

*In the political field :* the participation in public life in many political communities of an increasing number of citi-



zens coming from diverse social strata ; a more extensive and deeper activity of public authorities in the economic and social field. To these must also be added, on the international level, the end of colonial regimes and the attainment of political independence of the peoples of Asia and Africa ; the growth of close relationships between the peoples and a deepening of their interdependence ; the appearance on the scene and development of an ever growing network of organizations with a world-wide scope and inspired by supranational criteria : organisations with economic, social, cultural and political ends .. ”

This passage, that won special praise from most commentators on the Encyclical, gives an overall picture of the modern world to which the new Encyclical is addressed. The new features that characterise the economic, the social and political life of our epoch are passed in review so as to prepare the reader for a more detailed analysis ( in the second part ) of the complex world situation and its inner demand for universal Social Justice.

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# "SOCIALISATION" IN THE NEW ENCYCLICAL

J. McGinley

In the unofficial translation of the new social encyclical issued by the Vatican Press, the second of the document's four parts is entitled, "Explanation and Development of the Teaching in *Rerum Novarum*". There are five sub-titles which form sections of this part II. They are: "Private Initiative and Intervention of the Public Authority in the Field of Economics"; "Socialisation"; "Remuneration of Work"; "The Demands of Justice in regard to the Productive Structure in Harmony with Man"; and "Private Property". Part III then proceeds to "New Aspects of the Social Question". In this second part of his encyclical, therefore, Pope John XXIII has followed his proposition "to con-

firm and specify points of doctrine already treated by Our predecessors,"<sup>1</sup> keeping in mind "the search for a solution to the social problems more adapted to our times." This present paper is concerned exclusively with the second section of Part II, which deals with "Socialisation".

Because of the careful elaboration of the text of the encyclical, the considerable advance publicity given to it by the Pope himself, the co-ordinated preparation and publication of "unofficial" translations in Italian, English, German, French and Spanish by the Vatican Press,<sup>2</sup> the timely, simultaneous distribution of these together with the official Latin text for release by news agencies

1. The Paulist Press edition (Allahabad, 1961) will be cited throughout. The section on "socialisation" is found on pp. 20-23. This edition reproduces faithfully the Vatican Polyglot Press unofficial translation.
2. Further Vatican Press translation in Arabic, Dutch, Hungarian, Croatian, Portuguese, Polish and Russian were in preparation on July 15, 1961.

throughout the world on the 15th of July, 1961, all these assured anticipation and interest in the document and considerable press and editorial attention. One of the most lively reactions centred about the use and implications of the word "socialisation" in the section referred to. The word has already been called "the semantic stumbling block" of the encyclical<sup>3</sup>. For, given the current meaning of the word "socialisation", and the word being so much like "socialism", it inevitably caught the interest of many, and the passage invited interpretations especially on first reading. For example, is the encyclical *Mater et Magistra* an approval of the welfare state?

### **Reactions in the Secular Press**

First to record a few initial reactions in the secular press. *Newsweek* (24 July, 1961) reports that in Italy a spokesman of the Social Democrat Party discerns in the encyclical "the validity and penetrative force of theories which for a century have inspired social doctrine". *The*

*Economist* of London, 22 July: "Socialism is discussed, with an important shift from the qualified condemnations of earlier popes, made in *Rerum Novarum* and in Pius XI's *Quadragesimo Anno*. Socialism is now positively approved, provided there is no abolition of the right of private property — of which there should be 'effective distribution among all classes'". Newspapers in Copenhagen are said to have emphasised those passages dealing with the advantages of socialisation. The Prime Minister, Mr. Nehru, is reported<sup>4</sup> to have told Parliament that those who oppose India's Five Year Plans for economic and social development should read the new encyclical of Pope John XXIII; that the papal letter *Mater et Magistra* was marked by an approach "in favour of socialisation, in favour of public enterprise." *Time's* (July 21, 1961) excellent and careful coverage yet observes that Pope John, while vindicating the right of private property, "was also aware of the set of the modern state towards what he

3. Robert A. Graham (S.J.), "Catholic Press and the Encyclical", *America*, Aug. 26, 1961, 254-6.

4. From *The Tablet* (London), 2 Sept., 1961, p. 841.

calls 'socialisation''. The Catholic weekly, *The Advocate* (Melbourne) for August 3, 1961 cites the Melbourne *Sun* for July 26 for the statement of an Australian Labour Party spokesman, "Support for socialisation has been given a big boost. Its most recent supporter is Pope John." And the account continues with selected excerpts from the encyclical, and ends, "This statement will greatly influence Catholic political thinking in this country." Naturally, there is a rejoinder from Bishop Fox in *The Advocate*, who feels rather "that socialisation, in the ALP sense, at least, has been given the 'big boot'".

#### **Catholic press comment**

In London, the *Catholic Herald* for July 21, 1961 uses the world socialisation in the texts excerpted, and carries an article by Fr. Paul Crane, S.J. entitled, "No support for Socialism" (article's emphasis). The following week *The Herald* in a feature column lamented that a Catholic spokesman of "Labour" persuasion on television the previous weekend said bluntly that in the encyclical Pope John accepted the principles

of the Welfare State. "We should have thought," the writer continues, "that if there was one thing utterly rejected by the encyclical, it was precisely the notion of the Welfare State, extended as widely as possible in terms of a party political programme." *The Universe* for July 21 avoids the world entirely and substitutes "Social action," a usage followed by *The Tablet* (July 22) which printed the full text of the encyclical. This calculated substitution was commented on editorially by *America* (New York) for Aug. 26, 1961; by the substitution "the suspicions of some U.S. Conservatives were immediately aroused. Had the liberal American press attributed to the Pope something he had no intention of saying?" After briefly analysing the pertinent Latin text, the editorial concludes, "Call it what you will, the idea conveyed by the word 'socialisation' is clearly contained in *Mater et Magistra*, and that approvingly."

The discussion that had ensued in the American Catholic press is attested to in Fr. Graham's article cited above. Some weeklies were careful

to differentiate socialisation and socialism. Yet others were more pronounced in their reading of the passage. The *Catholic Star Herald* (Camden, N.J.) said in its editorial: "With breath-taking boldness, Pope John XIII has blessed socialisation. . . . Surely, we Catholics must never again be bullied by such fancy phrases as 'creeping socialism,' as though tyranny were around the corner on Pennsylvania Avenue in Washington." The *Peoria Illinois Register* under a column headed "A Time to Re-examine Labels" wrote: "If you have carelessly labelled anything short of the most rugged individualism as 'socialism,' you should read carefully the Pope's advice that, under certain circumstances, 'socialisation is moral and beneficial.'" Because of the divergent interpretations or emphasis, certain papers and periodicals have found it necessary to reprint separately the text of the section of the encyclical on socialisation.

### ***Text in the Encyclical***

It is first necessary to remark that whatever be the meaning of the word in the

text, it certainly does not mean either the socialism condemned by Leo XIII, in *Rerum Novarum*, nor that mitigated socialism condemned by Pius XI in *Quadragesimo Anno*, for these condemnations have been reiterated by John XXIII earlier in the text. Furthermore, in the section of Part II which immediately precedes this one on socialisation and deals with the priority of private initiatives in the economic sector, the limits of any state intervention in that field are specified according to the "principle of subsidiarity" hallowed in the social doctrine of the Church; similarly in the last section of Part II, when treating of public property, the principle is repeated. The Pope on introducing the principle cites his predecessor Pius XI in *Quadragesimo Anno*:

"...Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil, and a disturbance of right order for a larger and higher organisation to arrogate to itself functions which can be performed efficiently by smaller and lower bodies... Of its very

nature, the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them." <sup>5</sup>

From the background of subsidiarity then, the present encyclical moves on to discuss socialisation. We had best reproduce the first paragraphs of the text:

"One of the typical aspects which characterise our epoch is socialisation understood as the progressive multiplication of relations in society, with different forms of life and activity, and juridical institutionalisation. This is due to many historical factors, among which must be numbered technical and scientific progress, a greater productive efficiency, and a higher standard of living among citizens.

Socialisation is, at one and the same time, an effect and a cause of growing intervention of the public authorities in even the most crucial matters such as those concerning the care of the health, the instruction and education of the younger generation, and the controlling of professional careers, and the methods of care and rehabilitation of those variously handicapped; but it is also the fruit

and the expression of a natural tendency, almost irrepressible, in human beings, the tendency to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals. A tendency of this sort has given life, especially in these last decades, to a wide range of groups, movements, associations and institutions with economic, cultural, social, sporting, recreational, professional and political ends, both within single national communities and on an international level" <sup>6</sup>

There follows a delineation of the advantages that perfect the person, especially those in the socio-economic field and including the cultural opportunities presented by the diffusion through press, cinema, radio and television. There are also disadvantages consequent on the very intensive socialisation that brings these blessings: the restriction of the range of individual action and liberty, the difficulty to remain independent of outside influences, to think independently, "to exercise his own responsibility, to affirm and enrich his personality." Does it follow, then, that this pro-

5. A. A. S. 23 (1931), p. 203.

6. *Mater et Magistra*, pp. 20-21.

cess of socialisation, ever growing in extent and depth, necessarily reduces men to automatons? No. "Socialisation can and ought to be realised in such a way as to draw from it the advantages contained therein and to remove or restrain the negative aspects." How? By a clear and operative concept of the common good on the part of those in public authority; by the effective autonomy of intermediary bodies and other social groupings, co-ordinated to the common good; by ensuring that all these lesser societies and groupings which above all articulate the movement of socialisation, "present the form and substance of a true community, that is, that the individual members be considered and treated as persons and encouraged to take an active part in their life." Thus conceived and implemented, socialisation will both help to promote in man the expression and development of the human person, and produce that organic reconstruction of society which Pius XI called for "as the indispensable prerequisite for the satisfying of the demands of social justice." And here

the section on socialisation ends.

### **Meaning of "Socialisation"**

Now the question which concerns this paper is this: what is the meaning of "socialisation" in that section of the encyclical? We believe that it represents a new usage in Papal Catholic Social doctrine, with a single significant exception which we shall develop later. For the current and habitual sense in which one would normally understand the word "socialisation" in Catholic social doctrine, and in the same context outside the Church, would be in the sense of "nationalisation" of industry, or some degree of nationalisation. Now, the papal teaching on the subject of such nationalisation in the economico-political sense is well known. John XXIII referred to it when treating of public property in the last section of Part II. There he recalls the teaching of Pius XI in *Quadragesimo Anno*, which we will cite here at greater length because of its pertinence:

"For certain kinds of property, it is rightly contended, ought to be reserved to the state, since they carry with

them a dominating power so great that they cannot without danger to the general welfare be entrusted to private individuals.

Such just demands and desires have nothing in them now which is inconsistent with Christian truth, and much less are they special to socialism. Those who work solely towards such ends have, therefore, no reason to become socialists."<sup>7</sup>

The norms, then, for such nationalisation Pius relates intrinsically to the principle of subsidiarity and the imperiled or commanding common good.

A cursory examination over the pertinent works of Pius XII shows him using the word socialisation twice in this sense, once in actual juxtaposition to "nationalisation" (in an address to Italian workers, 11 March, 1945; and in a radio address for Catholic Day in Vienna, 14th Sept., 1952). Thus in the latter radio address:

"Then there is the protection of the individual and of the family from the vortex which threatens to snatch them up in an all-engulfing socialisation,

making the 'leviathan' a grim reality."<sup>8</sup>

The classic developed formulation of this doctrine is the Social Justice Statement of the Australian Hierarchy for 1948, entitled "Socialisation."<sup>9</sup> For clarity, certain definitions are first given: Socialism is defined, and that meaning of socialisation which is identified with socialism, i.e., the taking over and operating by the state of the entire machinery of production, distribution and exchange; this is equally opposed to Christian social teaching. But there is another sense of socialisation:

"On other occasions "Socialisation" is held to mean State ownership of public utilities like the railways and the electricity supply, and the State ownership or control of basic industries and monopolies which cannot safely be left in private hands.

In this latter usage of the term, "Socialisation" as such is not offensive to Christian principles...

By "nationalisation" we mean the specific act whereby the government compulsorily substitutes public ownership

7. A. A. S., 23 (1931), p. 214.

8. *Osservatore Romano*, 15-16 Sept., 1952.

9. *The Catholic Mind*, May, 1949, 305-320.



for private ownership in a particular industry...

The nationalisation (with just compensation) of any particular industry within this particular and restricted group is not opposed to Christian teaching, so long as it is not intended as one step on the road to total Socialism."

And this is the substance of the doctrine on socialisation-nationalisation as given in presentations of Catholic social doctrine.<sup>10</sup>

Kindred to the subject of the socialisation of the means of production, is another, and by no means identical, sort of socialisation of certain basic human services: provisioning for health, housing, periods of unemployment, social security, etc: a complex which aims at the direct undertaking of mass welfare. And hence the name "Wel-

fare State" given to a government which undertakes such a function in a thorough-going way. We do not wish here to enter on the merits of the generic welfare state. Though some elements of such welfare intervention on the part of the state are implied in the encyclical passage under discussion, we believe that this is incidental to the passage, because it seems to us that the Holy Father is speaking of another kind of socialisation entirely. That is, there is no question here either of socialisation of production, nor, at least as a direct pre-occupation in this passage, of socialisation of services. If arguments for or against these forms of socialisation are to be found in the encyclical, they are to be found elsewhere in it.<sup>11</sup> In a word

10. Some, like J. Messner, *Social Ethics*, Herder, St. Louis, 1949, p. 926, distinguish from socialisation both the nationalisation of an individual industry and land expropriation and distribution. Another, M. Fogarty, "Nationalisation, No! Socialisation, Yes!", *The Christian Democrat*, January, 1960, 34-41, approaches rather closely to the usage in the present encyclical.
11. It may be noted, however, that there is in the Latin text of our passage an interesting addition which does not appear in the English (p. 21), French, or Italian translations. We could translate the Latin: "(Socialisation is, at one and the same time, an effect and a cause of growing intervention of the public authorities) in matters which, since they touch on the intimate affairs of the human person, are important (serious), and are not without danger. To give some examples of these: matters which pertain to the care of the health, etc."

we believe that the process of socialisation the Pope speaks of here is not economic-political, but rather sociological.

For there is, indeed, another accepted meaning of the word "socialisation", the one used in the social sciences. In sociology this word is used to designate the process whereby the individual becomes integrated into societal living and achieves human personality. The child becomes "socialised" and learns social role, function and responsibility principally through the home and the school. The societies and associations which will engage him increase as life unfolds. And in the process, if successful, man becomes fully man and the person fully person. It is named by sociologists as one of the three integrative social processes (together with mass persuasion, or propaganda, and imitation).<sup>12</sup> It can be studied empirically as a social fact with its developments and its causations. Catholic social philosophy has always taught it from a study of the nature of man and of society.

There are two approaches to the process of socialisation thus conceived, and both may be called in a sense "socialisation": the one we may call 'subjective', the other 'objective'. The two are inter-related, of course: the one is "the fruit and expression" of the other. From the point of view of the subject, the person, it is his passive and active integration into the social dimension, into the process of social living. From the point of view of the object, socialisation is the actual, given historical web of social and human relations into which the person at a certain time or culture and civilisation must enter, and which he will be then free, within limits, to accept or modify. It is from this latter point of view, in the 'objective' sense of socialisation, that the Holy Father seems to use the word socialisation in the encyclical.

And further, he uses it in that sense concretely: our times are marked by a socialisation, a dynamic structure of human relations, that is highly complex. The historical origins of this complexity, he says, are many — going back

12. N. Timasheff, P. Facey, S.J., J. Schlereth, *General Sociology*, Bruce, Milwaukee, 1959, p. 232.

to the industrial revolution — but proximately it is due to the advances in science and technology, the resulting vastly increased productivity, and, in terms of human wants, the consequent desire on the part of all to share in the fruits of this productivity.

The *problem* he speaks of, therefore, is not that a web of human relations confront man — this is a natural and desirable prospect — but the progressive *complexity* of the concrete structure of human societies and associations he must needs be incorporated into. These societies and institutional groupings, ever growing in number and ramification, he engages in according to a natural tendency: for the realisation and full development of his person. But by its very complexity and pressure, this concrete stage of current socialisation may possibly engulf and submerge him, usurp his initiative and responsibility, or force him to shrink back into anonymity. It is to designate this concrete contemporaneous stage of 'objective' socialisation that the Holy Father almost exclusively uses the word "socialisa-

tion", without any qualification. It is good to bear this in mind. But in the final paragraph of the passage, the Latin text restores the balance: if the socialisation process itself follows the norms the Pope has laid down (the 'objective' socialisation co-ordinated and subordinated to the end of the 'subjective'), then its progressive *increase* should bring no harm for the person or for society.<sup>13</sup>

That it is of this kind of socialisation that the Pope speaks, and not of the economic-political, we believe there can be no doubt. It is a careful reading of the text, of course, which must demonstrate whether this is so or not. For the Pope unfolds his meaning and message lucidly and surely. But in confirmation, we can observe the following. First of all, when the Holy Father outlined the encyclical in an anticipatory address on May 15, 1961, he designated this second of five continuing problems that required "social action" as simply, "the ever-increasing number of associations in various areas of life."<sup>14</sup>

13. A. A. S., 53/8 (15 July, 1961), p. 418.

14. *The Pope Speaks*, Vol. 7 (1961), no. 2, p. 107.

Secondly, we return to the actual text, and the word "socialisation". It is interesting to remark that the word does not occur at all (as a coined word) in the elegant classical Latin text, which is the only official text<sup>15</sup> The concept occurs nine times and is expressed by *socialium rerum incrementa*; *qui socialis vitae processus*; *progressio rerum socialium* and variants of these. One might translate "the increase in social relationships"; a certain "progressive social development" peculiar to our times.<sup>16</sup> But it might possibly occur to very few translators from the Latin to say simply "socialisation"<sup>17</sup> Yet this is the word which is used in the Vatican Press English, French, German, Italian and Spanish unofficial translations. It may be significant that in the French translation the word is put in inverted commas, perhaps suggesting some non-current sense. Which leads one

to believe that the Italian text with its titles and sub-titles was probably the master text for all the versions.<sup>18</sup> Whether this be true or not, we may safely say the word has been used advisedly, we believe.

But our third argument for the sense of the word here is most important, and is from internal evidence. We believe that the sense of the word and its meaning in the whole passage is to be found by collating this passage with another document initiated by John XXIII. We said earlier that this was the first use of the word in this sense in papal social literature, with one exception. For the first use, we believe, of the word and the context is to be found in the letter sent by the late Cardinal Tardini, then Papal Secretary of State, in the name of Pope John XXIII to Mr. Alain Barrère, President of the 47th Semaine Sociale de

15. A. A. S., *ibid.*, pp. 401-464.

16. *So, America*, Aug. 26, 1961, p. 647.

17. We learn that Antonio Cardinal Bacci, noted Vatican Latinist and former Secretary of Briefs to Princes, in his specialised Italian-Latin dictionary, gives Latin equivalents of the Italian word, *socializzazione*, but does not list any of these used in the encyclical here.

18. The Editor of *Documentation Catholique* (6 Aug., 1961), col. 946, asserts that the French text derives from the Italian.

France (Grenoble: 12-17 July, 1960).<sup>19</sup> The subject of the Social Week was "Socialisation and the Human Person". The substance of the letter in sequence is as follows:

Reference is made to two previous sessions (1937 and 1945), which dealt with similar crises and turning points for the human person. Changes since the War mark "an evolution, in the sense of a socialisation ever more universal and profound. Not only the economic and political structures, but an entire network of customs, ways of life, both free and legal institutions surround the individual, sustain him and guide him."

There are undeniably advantages in this state of affairs: in the economic, social and cultural order: this actual socialisation develops the sense of collaboration and solidarity, enables man to concretely satisfy social needs of prime importance — e.g., housing, health, social security, education, work leisure.

But there are also disadvantages: the bureaucratic apparatus is excessively extended; juridic regulation of human relations in all sectors of life becomes more detailed; the danger of dehumanisation is increased. "The sphere in which a man can think for himself,

act on his own initiative, exercise his responsibilities and affirm and enrich his personality is in many cases restricted to an excessive degree." Does it follow, then, that this ever extending process of socialisation is beyond man's mastery, that he must be reduced to an automaton? Certainly not. For socialisation is not the product of forces acting according to a determinism impossible to modify. It is the work of man, of a free being, conscious and responsible for his acts. "One therefore should be able to appropriate the advantages it brings, and at the same time defend the person against the grave threats which an excessive and disordered development of socialisation would bring."

An important principle here is that known as the "supplementary" or "subsidiary" principle of Pius XI. (Here citation as found in section one of Part II of the *Mater et Magistra*.) It is the "intermediary bodies" well ordered and well orientated that are called on in this instance to safeguard the just autonomy of the person and the family. By taking on tasks which these latter would find too burdensome and too complex, they release new potentialities both individual and collective.

19. *Documentation Catholique*, 1960, cols. 939-944.

"But that well-functioning is on the condition that these intermediate institutions operate within their proper competence, that is, be offered to and not imposed upon the free choice of man. In no case should they be considered as an end in themselves, so as to make mere instruments of their members." The trade union is an example of such an intermediary body; but by definition it must be ordained to the members, and not vice versa.

There are other kinds of collective domination: in the realm of thought. These media of instruction, guidance etc. are very much to the profit of man, to enable him to form his own valid judgment. But it would be a manifold abuse if these very media of information, written, heard, or seen, were to impose on the masses uncritical judgments. You would have in being a "mass" and not a "people" as Pius XII distinguished these two in his Christmas 1944 message:—"The people live from the fullness of the life of the men who make it up; each of them in his place and in the manner proper to him is a person conscious of his own responsibilities and of his own convictions."

These disorders are induced, alas, by the fact that

the person abandons through inertia a part of his own essential prerogative, of judging freely after having been faithfully informed. Self abdication is one of the great dangers of our times.

Your coming session will reflect as Christians on the multiple effects of the phenomenon of socialisation. May they weigh before God the value of these institutions that present themselves to them, of these pressures which they accept and which they tolerate. The advantages are there, certainly, they reduce individual effort and increase collective welfare. But for a Christian, mere humanism does not suffice. He must be conscious of his sublime dignity as a man and as a Christian.

It is only then that he is able to take responsibility for his soul, for his thought and his actions; to judge the facilities and the opinions which are proffered to him by collective life, relating them to God, who alone gives value to all things.

In full consciousness of the reality, moved by apostolic zeal, he then takes in these communities which surround him a personal engagement, fruit of a free and founded choice, resulting from

a deep reflection on himself, his own destiny, and that of the world."

That there is in this letter of John XXIII to the Semaine Sociale a rather close relationship to this section in the encyclical is evident. That the present encyclical has nuanced, enriched, and made more precise certain details and structures, seems also clear. But the notion of socialisation in the encyclical, its content and context, may perhaps be better grasped by reference to this letter. By the same token, we may expect and do find that the inaugural address of President Barrère, which incorporates the lines laid down by the Pontifical letter, and elaborates then on the notion of socialisation as an end to be attained, and as a defective contemporary fact; the relation he establishes between socialisation and personalisation as co-ordinated and inter-related for the perfection of

the human person and the human race, would further illuminate the notion under discussion. In the same way, the papers presented carry on the theme according to the notion found in the papal letter. And parts of the resolutions suggest the notion characterised in the encyclical. Perhaps we could well end this paper with one observation made in those Resolutions: regarding Socialism. Socialism no doubt has had at least an indirect relationship with some of the structures and directions and intensity of our actual state of socialisation. For the thought and action of the Socialists both grew out of the fact of socialisation and added to the phenomenon. But because Socialism has no true concept of the nature of man, it can never satisfactorily reconcile socialisation with personalisation, man as an incommunicable person and man as an intrinsically social being.

# THE WORKER AND THE INDUSTRIAL ENTERPRISE

A. Fonseca

When Pius XI wrote his encyclical 'Quadragesimo Anno' thirty years ago, the world was already sliding towards the great depression. Business activity was slowing down, profits were falling and wages were either at a standstill or being depressed, unemployment was gradually spreading to all parts of the world. The liberal philosophy of Government non-interference in economic affairs had failed miserably. Economic dictatorship had taken the place of free competition. And the international imperialism in financial affairs was to lead inevitably to World War II.

The Mater et Magistra of John XXIII has seen the light of day in very different circumstances. The post-war recovery in Europe and the West generally has been something of an economic miracle. Business is booming and the technological revolution has increased the productivity of the factories to an extraordinary degree, consumers'

goods are to be found in abundance, and social insurance has done away with many of the effects of poverty. Labour is in short supply and the worker is being paid handsome wages plus a variety of allowances that has transformed him from being a member of the proletariat to the status of the *petit bourgeois*.

The rest of the world, especially the under-developed countries, are all conscious of the high standards of living that have been attained in the West, and are making strenuous efforts to industrialise themselves. They are as anxious to enjoy the fruits of industrialisation and have taken to planning their economies to capture them. It is for this new world of prosperity and striking contrasts between developed and undeveloped countries that the Pope now examines the goals and methods of achieving material welfare in the light of Christian principles.



## **Low Wages**

As has been shown in the previous article, the Church is in favour of the enrichment of the nations through the use of the new scientific and technical methods by the state and group action. But the Holy Father complains that he is filled "with a deep sadness in contemplating the immeasurably sorrowful spectacle of vast numbers of workers in many lands and entire continents, who are paid wages which condemn them and their families to sub-human conditions of life. He immediately makes it clear that he is referring to the countries and the continents in the process of industrialisation, or where the process is just beginning. Obviously, one of the reasons that is partly to blame for low wages is the very condition of economic backwardness. But what is surprising, says the Pope, is that in some of these countries "the abundance and unbridled luxury of the privileged few stands in harsh and offensive contrast to the unsatisfied wants of the great majority."

In others, the present generation is being compelled to undergo inhuman privations

in order to increase the output of the national economy at a rate of acceleration which goes beyond the limits permitted by justice and humanity. Is the Pope here making a special reference to the Indian economy? It is good for our planners to remember that there are limits to the amount that people can be made to sacrifice for the sake of the future. Consumption should not be cut down to such an extent that the existing population should have to live on a bare subsistence level for the sake of the next generation. The men of today also have their own personalities to develop, and for this purpose they must be provided with a sufficiency of means and opportunities.

In other countries still, continues the Pope, a large percentage of the national income is absorbed in building up or furthering national prestige, or vast sums are spent on armaments. All these forms of national expenditure cause a shrinkage of the share of the national income that goes to the labouring class.

## **The Industrially Developed Countries**

In the industrially advanced

countries the Pope noticed the great inequality of remuneration given to certain forms of activity as compared with others. Some time ago the *Observatore Romano* took strong objection to the high fees charged by the actress Gina Logobrigida for some of her performances. Similarly, people in the entertainment sector are often paid salaries out of all proportion to the inherent value of their work. On the other hand, the diligent and profitable work of whole classes of decent, hard-working men receives a payment that is much too small, insufficient or in no way corresponding to their contribution to the good of the community, or to the profit of the undertakings in which they are engaged, or to the general national income. Such inequality offends natural justice.

### **How to Fix Wages**

The Pope therefore reaffirms what Pius XI had already laid down about the principles of wage fixation.

- Wages cannot be left to be determined by the laws of the market.
- Neither can they be fixed arbitrarily.

-- Wages must be determined according to justice and equity.

And the Pope goes on to explain that the workers should be paid a wage which allows them to live a truly human life and to face up with dignity to their family responsibilities. This is nothing less than a *Familial wage*. For the payment of this wage, however, certain conditions must be fulfilled. These conditions are:

- the effective contribution of the worker to production and to the economic state of the enterprise.
- the common good of the country in which the worker lives, and especially the prevailing percentage of unemployment.
- the requirements of the universal common good, especially when there exist states in various degrees of economic development.

The Holy Father maintains that the above standards of judging the amount of the wage are binding always and everywhere. But concrete

cases of individual wages will have to be dependent on the amount of total wealth available in the country, which is constantly varying within each country and between different countries from time to time.

### ***The Redistribution of Wealth***

It has been a common experience in the past that while the wealth of a country has grown rapidly, a large proportion of it has tended to concentrate in the hands of a few, while the vast majority have gained little or nothing at all. It is quite likely that the same phenomenon might take place in our days of rapid economic growth. The Pope considers that social progress in the form of a just re-distribution of wealth should accompany and be adjusted to economic development. In this way all classes of citizens will participate in the increased productivity. Governments must be on their guard to see to it that inequalities of wealth do not increase but rather are lessened as much as possible.

The reasons for this directive had already been stated by Pope Pius XII, whom the present Pope quotes in his

favour. The national economy is the result of the united efforts of all the citizens who work together in the community we call the State. It has no other end but to secure without interruption the material conditions of wellbeing in which the individual citizen may develop fully. This is only possible by a just distribution of the wealth of the nation so that every citizen may be able to enjoy his right to use temporal goods for his own development in accordance with the mind of the Creator. It is not merely economic growth for its own sake but also a proper distribution of the fruits of growth that must be secured by the national economy. In India there can be no doubt that such a distribution has been clearly laid down as one of the most important goals of our development.

### ***Sharing in Ownership***

Having established the principle, the Pope descends to concrete cases. He first points to the possibility of workers acquiring shares in the firms in which they are engaged, especially when they are paid no more than the minimum wage. He thinks this should

be the rule in medium and large scale enterprises where rapid and expansive productive developments take place by ploughing back some part of the profits and reserves. He bases himself on the argument that what has been produced by the joint effort of capital and labour should be shared by each of the partners in production. It would be unjust if only one of them was to receive the benefits of increased production exclusive of the other.

Of course experience should suggest the many ways in which this demand of justice could be carried out. But the Pope feels that the most desirable method is that the workers should *participate in the ownership of the enterprise itself*. This is rather a revolutionary suggestion, but it is made with the idea of preventing the fruits of production accumulating in the hands of a few wealthy men. It will provide the workmen with ample sufficiency, especially if the enterprise is well run. Obviously it will make them see to its efficient running since they will have to bear any loss.

In India, our big problem at the moment is just such a

division of the income of the firm that accrues from increased productivity. We call it bonus. While not concerned with bonus as such, the Pope lays down as a general principle that there should be an adjustment between wages and profits in conformity with the demands of the common good within the state and at the international level.

What are the demands of the common good at the national level? The Pope enumerates the following:

- to provide employment to the greatest number of workers
- to prevent the rise of privilege classes even among workers
- to maintain an equal balance between wages and prices
- to make goods and services accessible to the greater number of citizens
- to eliminate or keep within definite limits the inequalities in income between the various sectors of agriculture, industry and the services.

— to see that economic development goes hand in hand with the increased supply of essential public services like transport, electricity, water, medicine, etc.

— to adapt and use the latest methods of production in order to keep up with the advance in science and technology

— to plan a better future for the coming generations by regulating the improvements in the tenor of life of the present generation, who should not vainly squander their vastly increased material benefits.

On the international level, the common good requires

— that all forms of unfair competition between the economies of different countries be avoided.

— that on the contrary fruitful collaboration between them be encouraged.

— and that the advanced countries should co-operate in the economic development of those that are backward.

Similarly, both profits and interest or dividends on capital whether at the national or international level must conform to the needs of the common good.

### ***The Productive Structure***

This is a significant development in papal social teaching. Justice, says the Pope, is not only concerned with the distribution of wealth. It also requires that the very structure of the enterprise in which productive activity unfolds itself must conform to its norms. In other words, even when men are engaged in productive activity, they *must find in it the opportunity of exercising responsibility and developing themselves.* This requirement devolves from the very nature of man.

It is by this criterion that the Pope judges of the justness or unjustness of the productive enterprise. The relations between management and labour, the actual functioning of the enterprise, its surroundings, both physical and social, should be such as to foster human dignity, encourage the exercise of human responsibility in the workplace, and provide the

worker with the opportunity of developing his skill, his talents, his sociability. Pius XI complained that while raw material came out in a finished form from the factory, the human worker walked out from the factory more degraded than ever. Who was to blame, the enterprise or the worker? John XXIII desires that the structure of the enterprise be thoroughly overhauled so that it can effectively contribute to human betterment. We talk nowadays so much about *human relations* in industry, but if the only aim of such improvements is to increase productivity, it is all a sham. The primal purpose of such schemes should be the development of the worker to a greater sense of responsibility and initiative.

### ***Kinds of Structure***

Following Pius XII, the Pope shows a preference for the small and average sized undertakings in agriculture, in the arts and crafts, in commerce and industry. He wishes these to be encouraged and given the benefits of the larger firm through combination into co-operatives. On the other hand, in the large concerns, the wage contract

ought to be tempered by a contract of partnership.

The Pope however feels it necessary to insist that the small industrial enterprise and the co-operatives must constantly adjust themselves to changing circumstances, created by scientific and technological progress. Moreover the demands and the preferences of the consumers are not always the same. Our dynamic world requires that these enterprises should be continuously adapting their structure, their function and output to suit its needs. But in order to do so, the industrial craftsmen and the members of the co-operatives must be ready to make the required adjustments. This is only possible if they are technically trained and mentally alert, and if they are organised along professional lines. The State must for its own part see to it that they are provided with proper information regarding the state of the market and technical developments. They should be assured of credit facilities, and the benefits of social security. They should be taxed only in proportion to their capacity.

In the mind of the Popes, this section of the community has its own distinctive part to play in the life of the nation. Small scale industry and industrial co-operatives help to preserve human values in our complex economy of large scale industry and expanding Government enterprise. This justifies Government intervention on behalf of their preservation and development.

The Holy Father encourages such small craftsmen and members of co-operatives to appreciate the dignity of their calling and the good they can effect by loyalty to their profession. In their own way they make a substantial contribution to society by helping to keep alive a sense of responsibility and initiative and encourage the growth of the co-operative spirit in the community.

Without any explicit reference to the private sector as such, the Pope upholds the necessity of preserving the small craftsman and industrial co-operatives, within the economic community. The humanistic approach of the Pope in these matters amply justifies his preference for such a type of industrial structure.

### **Participation in Management**

On this much disputed question, the Pope has very definite ideas. He says, "We hold as justifiable the desire of the employees to participate in the activity of the enterprises to which they belong." He feels that it is not possible for him to define *a priori* the manner and degrees of such participation. In the modern world of industry, a variety of methods exists. He holds that since the workers are the ones who are in touch with the specific conditions prevailing in every enterprise, and since these conditions vary from enterprise to enterprise and are subject to quick and substantial changes, He prefers to leave the actual implementation to local initiative. But he believes that the problem of workers' participation is an ever present one, and it must receive attention whether the enterprise pertains to the private or the public sector. The main reason justifying such participation, thinks the Pope, is the need to transform every enterprise into a community of persons.

What does the notion of community imply, when applied to industry?

1. It requires that the relations between the employers and directors on the one hand, and the employees on the other, be marked by appreciation, understanding, a loyal and active co-operation and devotion to an undertaking common to both.
2. The work performed by all the members of the enterprise should be considered not merely as a source of income, but also as the fulfilment of *a duty and the rendering of a service.*
3. To create such a motivation in the workers necessarily implies that they should have their say in and make their contribution to the efficient running and development of the enterprise. It is a natural aspiration of human nature that a man should desire to fulfil his social and economic function in society not completely subjected to the will of others. There must always be some room for initiative and responsibility.

Obviously, adds the Pope, no enterprise can be run efficiently without a central authority and unity of direction, but to make the enterprise a humane institution, the labour force must not be reduced to the level of simple and silent performers without the possibility of making any contribution from their experience, and completely passive in regard to the decisions that regulate their activity.

These are very clear directives and should undoubtedly sweep away the many objections that have been raised against workers' participation, especially in our country. The Pope bases his entire argument on the demands inherent in human nature. The historical development of man in the social, economic and political fields is a lesson in the growth of human responsibility. Unfortunately, many social and economic inequalities exist even in our days, complains the Holy Father, and these deeply offend justice and humanity. Many deep-rooted erroneous convictions still persist regarding the precise nature and goals of the economic system and the way it should be run. In India, one could add by way of



parenthesis, most of our economists are mainly concerned with material welfare of the future generations. The humanistic outlook of the Pope is sadly missing.

The Holy Father however is optimistic about the prevailing trends in industry. He notes that the productive systems are undergoing radical changes through the effect of scientific and technical advance. Greater abilities and professional qualifications are required from workers. They are better educated and instructed and their work gives them more leisure time for their cultural and religious formation. The Pope welcomes this humane environment more suited to man's dignity, and he encourages the working classes to assume greater responsibility within the factories and industrial enterprises. Their contribution will make it evident that all the citizens without exception are interested and work together for the common good.

### **Workers' Associations**

Workers' participation to be effective must not limit itself to the workplace or the productive unit as is usually

done through collective bargaining. The productive unit forms a vital part of the total complex of economic and social relationships termed the national economy. But the decisions which are made at the level of the productive unit are not the important ones. Rather the decisions of the public authorities or the institutional organisations set up at the regional, national and international level pertaining to some economic sector or category of production, are far more significant. Hence it is proper and necessary that among such authorities and institutions, not only the owners of capital but also the representatives of the workers should find a place. Fortunately in India, Government encouragement and the pressure of the unions has given labour a voice in the Indian Labour Conference and the Wage Boards. The tri-partite method of solving industrial disputes has been generally accepted.

### **IFCTU and ILO**

In concluding this portion of the encyclical, the Pope commends the good work that has been done by professional groups and associations of workers of Christian inspira-

tion, despite grave difficulties and much opposition. They have been striving to promote the interests of the working classes, as well as their material and moral advancement, both within the limits of the national communities and on a world scale. The effect of their work is not to be judged by direct results or those immediately observable, but rather by the growth of a labour world in which justice and humanity prevail, and where men of good will find an inspiration in the Christian orientation to life and its meaning.

In a similar way, the Pope praises the efforts of those who pertain to neutral associations of management and workers, but who base themselves on natural principles and the freedom of conscience and strive to work for the interest of the workers.

Lastly, there is the International Labour Organisation which for many decades, says the Pope, has been making an impressive and precious contribution to the establishment of a social and economic order marked by justice and humanity, in which the welfare of the workers are secured.

Justice and humanity—these seem to be the key notes of the message of Pope John XXIII to the world of labour and industry. It is this humanistic approach that we need so badly in the whole set-up of Indian industry. Our planners especially should realise that they are concerned not only with a collectivity of human beings but with individual human persons, centres of human rights and responsibility. Possibly the public sector may have been implicitly justified by the reference of the Pope to the prevailing trend of 'socialisation' but it is obvious that the papal insistence on the family enterprise and industrial co-operatives shows how important the Pope considers the preservation of human initiative and responsibility. Workers in India can certainly rejoice at the support for 'participation in ownership and management, clearly underscored in the encyclical. They should also be grateful for the Pope's insistence on transforming the industrial enterprise into a true community, in which every single worker will be treated as a responsible human being and will be guaranteed the opportunity of making his own contribution to the welfare of the enterprise and of all the citizens.

# THE DEPRESSED SECTOR- AGRICULTURE

J. G. Saldanha

Land is the main source of wealth for India's millions who live in the countryside. Yet tragically, agriculture has been a depressed sector for several decades now. A number of factors are responsible for this stagnation: the colossal under-utilisation of, both human and material resources; an increasing population; low productivity and primitive techniques, feudalism and caste. The Industrial Revolution transformed India into a vast market for manufactured goods and a source of raw materials for an advanced industrial country like Britain. The result was, an increase in the country's poverty and ever greater dependence on a foreign market.

The social structure of our rural society also operated adversely against agricultural development. The strong caste prejudices prevented co-operation among the inhabi-

tants of the village. Rigid and oppressive tenancy laws, the lack of capital, high interest rates, and the continuous reduction of family holdings through the increase in the population brought about ever greater poverty and stagnation.

## **Community Development**

Since independence however, an appreciable part of our planned effort is directed to rehabilitate agriculture. The community development programme has been evolved to cater to the all-round needs of the peasant, and to re-vitalise the village community. In the sphere of agricultural production, community development aims at removing all the bottlenecks that impeded in the past the growth of the agricultural economy. In particular it provided for intensive work on

- 1) irrigation,

- 2) social conservation, dry farming and land reclamation,
- 3) supply of fertilisers and manures, and
- 4) better ploughs and improved implements.

### ***Achievements***

As a result of the methods used for modernising agriculture like improved seeds, implements and fertilisers and the Japanese method of cultivation, the total output of foodgrains has risen considerably. In 1949-50, the total output was 54 million tons, and in 1959-60, it was 73 million tons. The Third Five Year Plan aims to raise this figure to approximately 100 million tons by 1966. With the proposed increase, it is expected that the per capita consumption of food will have risen from 2,100 calories to 2,300 calories per day. Among other measures the package plan sponsored by the Ford Foundation which is proposed to be implemented in selected areas is expected to facilitate intensive development. Finally, the programme for democratic decentralisation aims at instilling a great sense of responsibility and initiative at various levels to

accelerate the pace of productive effort. It is in the context of our agricultural situation and these efforts to help the rural sector that the papal encyclical and its recommendations should be read to be appreciated and applied.

### ***Agriculture, a Depressed Sector***

Pope John XXIII devotes several pages of his encyclical to the problem of the underdevelopment of agriculture. Carefully analysing the situation, he finds a massive exodus or migration of farm peoples to the cities, which creates complex problems. It is true that as an economy develops, the labour force engaged in agriculture decreases, while the percentage of labour force employed in industry and in the services rises. There are many reasons for the exodus. The Pope enumerates the following: the desire to escape from a closed milieu with no prospects for the future; the thirst for novelty and adventure; the attraction of quick wealth; the mirage of living in greater freedom; enjoying the facilities and benefits of urban existence.

But the Pope is quite convinced that one of the forces behind this exodus is the fact

that the farming sector, almost everywhere is a depressed area, whether we consider the index of productivity of agricultural labour, or the standard of living of the agricultural population.

How are we to tackle these two problems, asks the Pope. How must the disproportion in productive efficiency between the agricultural and the industrial and service sectors be reduced? And how can the standard of living of the rural population be raised to the level of the city people, who live by industry, commerce and the services? A more fundamental question: how should the farmers rid themselves of their inferiority complex and be persuaded that even in agriculture they can develop their personality through their work and look forward to the future with confidence.

### **Recommendations**

First of all the Pope advises that great care should be taken especially by the public authorities, to ensure that essential services in the rural areas be developed, such as good roads, transport, means of communications; drinking water, housing, health services; elementary educa-

tion and technical and professional training; conditions suitable for the practice of religion and means of recreation.

There should also be a good supply of those products and appliances that will modernise rural homes. Whenever such services as have been mentioned above are lacking, the standard of living remains low and economic development and social progress are retarded. The consequence is that people rush to the towns and it becomes impossible to check or control the flow of immigrants.

### **Harmonious Development**

Since our leaders are so occupied with planning the economic development of the country, and deciding the priorities between the investments in industry versus agriculture, the following suggestions contained in the encyclical are of particular importance. The Pope desires that the economic development of each country should take place in a gradual way and should maintain a harmonious balance between all the sectors of production.

Equal attention should be paid to the introduction of

new methods of agricultural production and farm enterprise as is devoted to the expansion of industry. The great complaint in India is that while industrial expansion is overstressed, agricultural development has been relegated to second place in the second and third five year plans. Possibly this has been done with the intention of securing rapid and balanced economic development, for nearly 80% of the population is still engaged in agricultural pursuits.

However from the harmonious development of agriculture and industry the Pope forsees that agriculture will absorb a larger amount of industrial goods and demand a higher quality of services, especially of the co-operative type, such as service co-operatives. In its turn, the farmer will be able to offer the other sectors of the community products of better quality and in larger quantity. In this way the rural sector will contribute effectively to the stability of the purchasing power of money, which is a very positive factor in the orderly development of the entire economic system.

By such measures, the great problem of urban migration

with all its evil consequences will be brought within manageable proportions. The Pope expects that by modernising agriculture, there is bound to be a decrease in the labour force on the farms. He wishes these superfluous workers to be provided with professional training to enable them to fit into the other sectors of production. Their integration into urban society will require economic aid technical preparation and spiritual assistance during the process of transition so as to enable them to pass unscathed through the social and moral difficulties they must inevitably encounter.

### ***An Agricultural Programme***

The Pope then maps out an agricultural development programme, which takes into account taxation, credit, social insurance, price protection and the fostering of industries in rural areas.

A just and equitable system of taxation requires that "burdens be proportioned to the capacity of the people to contribute." Now in agriculture the returns to the farmer's investment in the land develop more slowly than in

industry and the risks to production are much greater. Correspondingly, the farmer has greater difficulty in raising the necessary capital to finance his efforts. These factors must be taken into consideration when taxing the farmer.

Similarly the common good requires that a special credit policy to provide the farmer with the capital he needs at suitable interest rates be obtainable through credit institutions which will guarantee such capital to the agriculturist.

### **Insurance**

Thirdly, two forms of insurance seem to be indispensable; one concerned with agricultural produce, and the other with the labour force and their families. The Holy Father feels that it would not be just to set up systems of social insurance or social security in which the allowances given to the agricultural worker are substantially lower than those paid to the workers of other sectors, viz industry and the services, on the ground that the returns per head are generally lower in agriculture. He insists that social allowances made to

people should not be materially different no matter in what economic sector they work or the income on which they live. Indeed systems of social insurance and social security can contribute efficaciously to a re-distribution of the national income according to the standards of justice and equity and should therefore be used as an instrument for diminishing the inequalities in the standards of living of different categories of people.

### **Price Protection**

This is the fourth item on the papal programme. The Pope is very much in favour of protecting the prices of agricultural products by the numerous expedients which present day economic technique can offer. Regulation of supplies of agricultural commodities to the market, proper storage facilities, marketing arrangements and transport, fixed prices, and insurance are some familiar examples of the methods in use to guarantee the farmer a stable price for his goods. Primarily the farmers themselves should be interested in protecting prices, but the Pope warns that the supervision by the public

authority cannot be dispensed with, for the common good has always to be kept in mind.

It is at this point that the Pope makes the shrewd observation that "the price of agricultural produce represents rather the reward of labour than remuneration of capital." Indeed working capital is the farmer's most urgent need during the year, and his own labour and that of his family largely determine the aggregate output of the farm. It follows that there should not be too great divergence between the wages paid in industry and those paid in agriculture. In India, the average agricultural per capita wage per annum is just about half the average factory per capita wage per annum. Of course this could be explained by the shortage of skilled labour in industry as compared to the enormous unskilled labour resources in agriculture, but it is also due to exploitation of human labour. Such a situation should be eliminated as early as possible.

It must be noted however that in the agricultural sector, it is not just a question of

fair wages as in the case of a worker in industry, but essentially one of fair prices. Unfortunately in India the agriculturalist at present is subjected to several handicaps. A substantial portion of his produce is sold at the village level at low prices and consequently the profits of his labour enrich the middlemen who preponderate. Hence the Pope says: While it is true that farm produce is destined above all to satisfy the primary needs of man and hence their prices should be within the means of all consumers, still this cannot be used as an argument to compel a part of the citizens to a permanent state of economic and social inferiority by depriving them of the indispensable purchasing power in keeping with man's dignity. For this would be diametrically opposed to the common good.'

### ***Industry in rural areas***

Finally the Pope is eager that industries and services pertaining to the preservation, processing and transportation of farm products should be established in the rural areas. Over and above these, other industries and professional activities should be encouraged so that the farmers



can earn their livelihood in affluent circumstances in the surroundings in which they live and work.

### ***Farming enterprises***

After having outlined his programme for rural uplift, the Pope next discusses the structure of the farming enterprise. Because conditions in the different countries diverge so widely, no a priori pattern can be laid down. But in view of the Christian concept of the person and the family, it seems obvious that enterprises of the family size are the ideal. Such enterprises would require economic conditions that can ensure sufficient income to enable the family to live in decent comfort. For this purpose, farmers should be educated to use the latest methods of cultivation, and be technically assisted. It is also indispensable that they should combine to form co-operatives, organise themselves professionally, and exert a useful influence in the political sphere.

### ***Rural Attitudes***

In order to awaken the farmers to a sense of the nobility of their calling, the Pope wants them to participate actively in their own econo-

mic advancement, social progress and cultural betterment. He wishes them to see how sublime is their work in which they share with the creator in the great work of creation. They are constantly in touch with the life of plants and animals, a world that is diffused with inexhaustible variety, yet inflexible in its laws, and rich in allusions to God, the creator and Provider. They are the ones to feed the human family, and furnish the raw materials that keep the factories running. Their profession is characterized by a manifold relationship to machines, chemistry and biology, a relationship that is continually developing, as science and technology progressively transform the farm. Lastly the rural vocation calls for the development of moral character since the farmer has to adapt himself to continual change, to practise patience in the many hours of waiting, to develop his sense of responsibility, preservice and enterprise.

### ***The need of Association***

In consonance with the growing 'socialisation' of the times, the Pope feels that in

agriculture, as in the other sectors of production, association is a vital need, the more so because the basic unit in this sector is the family size enterprise. Moved by a feeling of solidarity, farmers should therefore unite to form co-operatives and professional associations to benefit from the scientific and technical progress in methods of production. Such unity will enable them to protect the prices of their products, and place them on an equal footing with other professional groups. Their organisation will give them a voice in political circles as well as in the public administration.

On the other hand they cannot afford to be selfish and safeguard their own interests at the expense of the common good. But they have the right to expect assistance from the public authorities to second and complement their efforts, especially when they strive to further the common good and contribute towards its realisation.

### ***Vocation and Mission***

The Pope closes this portion of the encyclical with a moving appeal to agriculturists to regard their work as a voca-

tion and mission, in as much as it is an answer to God's call to work out His Providential plan in history. Indeed work on the farm profoundly enriches human personality, since it offers so many incentives for self-expression, and self-development, towards spiritual growth. By helping to elevate himself and others, the farmer contributes to the advance of human civilisation.

### ***Lessons for India***

For our country the encyclical contains many useful lessons. In the first place, while our pattern of planning has been influenced to a great extent by the principles of social justice, the encyclical reminds us that the final objective must be the development of human personality. Every structural change in social living must be judged by this criterion.

Secondly, in the rural environment, the family must constitute the unit for agricultural enterprise. Every effort to rehabilitate agriculture by practical measures or legal enactment must be based on this principle. Thus the rural family must be provided with sufficient land and other necessary resources to exist

in frugal comfort and for the development of its members.

Thirdly, the Pope insists that the peasants must participate in their own uplift. In the modern world, this can be done efficiently only through group action. But such group action should not stifle individual initiative. The group should transform itself into a community in which all the members participate actively.

In our country, the agricultural co-operative movement has never really been a peasants' movement. It was begun and expanded under the aegis of the Government. It has had little effect in liquidating rural indebtedness and making cheap capital available. We are now beginning to realise that the farmer needs not merely co-operative credit but also service co-operatives, which will embrace all aspects of his life. Besides supplying him with credit facilities, the service co-operatives will arrange for the supply of fertilisers, seeds, manures, ploughs, insecticides etc. They will collect surplus produce from members for sale through marketing societies, and arrange for the

sale of consumers goods against indents. The plans aim to provide each village with a service co-operative and bring the entire rural population within the ambit of co-operation. This is completely in line with the teaching of the encyclical.

### ***Industrial Concentration***

The existing concentration of industrial units in urban centres is having unfortunate repercussions on the welfare of the rural population. A fundamental principle of social justice stressed in the encyclical is that the standard of living in the rural areas should be as close as possible to the standard of living of city people. A harmonious development of the two sectors through the development of rural industries and the dispersal of industrial establishments would be the correct approach so that the exodus of rural population to urban areas is checked and adequate opportunities for employment and earning a sufficient income are provided in rural areas.

### ***Co-operative Farming***

During recent years there has been increasing advocacy in this country of the pooling

of agricultural holdings and management to form co-operative farming societies. The Advisory Board of the Indian Council of Agricultural Research in its memorandum submitted as far back as 1949 expressed its opinion that a co-operative farming society is a society where each cultivator would retain his rights in his own land but cultivation would be carried out jointly. The main features of such a society would be

- (a) the land is formed into a single unit, though proprietorship rests with the individual members,
- (b) management is carried on jointly,
- (c) the members are paid for their work,
- (d) the net profits are distributed among members after withholding a part for building up reserves.

Opinion is sharply divided in certain quarters whether such a scheme of pooling agricultural holdings would provide the necessary incentive for increased production and suit the genius of our culti-

vating class. This controversial problem was recently examined by a special committee appointed by the Govt. of India under the chairmanship of Mr. Nijalingappa. The group expressed its opinion against any form of compulsion and suggested the introduction of the scheme in pilot projects, and has expressed the hope that "as the village panchayats grow in power and effectiveness and as the coverage and scope of service co-operatives progressively increased, a suitable atmosphere will be created for transition to co-operative joint farming on a large scale."

The originator of the service co-operative, Dr. Otto Schiller, was distinctly in favour of individual farming and never visualised service co-ops facilitating the transition to joint co-operative farming. The dangers inherent in the process have been pointed out by Prof. Bauer of the London University in his book on "Indian Economic Policy and Development." He writes, "These proposals are being strongly resisted even within the Congress Party and much more so outside it. With few and

irrelevant exceptions, agricultural production has nowhere lent itself to the co-operative form of organisation, and has very rarely been adopted voluntarily by farmers. In Communist countries and in Communist literature, co-operative farming is a lumphemism for collective farming. It is widely and rightly realised and often noted explicitly in India that the adoption of the so-called co-operative farming would be a distinct and decisive step in the collectivisation of land."

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The tenor of the papal encyclical with its emphasis on the primacy of the person, voluntary co-operation and the right of property is by no means compatible with any programme for the collectivisation of land. The encyclical rather envisages a community of responsible persons, each of whom plays an active part in the work of the group though all unite to secure the common good through group action.

## THE UNDER-DEVELOPED ECONOMIES

J. Fabrat

"Probably the most difficult problem of the modern world concerns the relationship between political communities that are economically advanced and those in the process of development." In this section of his encyclical Pope John XXIII tackles a problem which is in the foreground today. Nowadays

we read and hear so much about under-developed economies. What are under-developed economies? The Holy Father summarizes their nature in just one sentence: "The standard of living is high in the former, (advanced economies) while in the latter (under-developed) countries poverty, and, in

some cases extreme poverty exists."

From the economic point of view these countries are characterised by a shortage and a slow accumulation of capital, lack of skilled personnel and lopsided production. They are essentially agricultural economies and as is well known agriculture is everywhere a depressed sector of the national economy. The system and methods used in farming are backward, and this generally brings about low productivity, low yields in over-crowded or over-exploited plots of land. The agriculturist produces generally for his own consumption, giving away small surplus for the market or for industrial purposes. Industry, on the other hand, is hardly developed, due partly to the psychology of the investor who wants a secure return for his money and partly to the fact that these countries have not yet reached the so called "take-off" stage in economic development and lack capital equipment and technical personnel. In a vicious downward spiral this situation brings about a low rate of effective demand and

creates large surpluses of labour.

The under developed countries are not poor countries, but rather suffer from an under-utilization of resources. They are generally over-populated, and consequently the rate of unemployment, specially in the agricultural sector is very high. In India, for example the Second Plan started with a backlog of 5.3 million of unemployed persons and has passed over to the Third Plan a backlog of about 7.5 to 8 millions. If we add to these about 15 millions or more that will enter the labour force during the next five-years, it is likely that unless drastic measures are taken, the unemployment figures will increase. Moreover we should not forget the several millions of under-employed workers specially in the field of agriculture.

### **Economic Problems**

To get an idea of the urgency and difficulty of the economic problems of these regimes we shall refer the reader to the data published by the National Advisory Council on International

Monetary and Financial Problems, USA. This organisation already in 1947 pointed out the differences between the per capita income of about 53 countries. While the per-capita income in USA was \$ 1,960 and in U.K. \$ 836 and in Japan \$ 212, in other countries like India, the Latin American countries Burma, Ceylon, Philipines it was about \$ 60. The gap increases from year to year and, if something is not done, there will be no chance for the underdeveloping economies to catch up with the advanced economies. In India it will be only by the end of the Fourth Plan (1970) that the per-capita income will be Rs. 450 (\$ 100) but by then the Western countries will certainly be far ahead and this difference may endanger the possibility of international co-operation and peace.

### ***The Approach to the Problem***

Pope John XXIII does not analyse the causes that have brought into existence the problems, or slowed down the progress of underdeveloped economies. Instead His Holiness enunciates once again the principle that underlies the whole Encyclical. "The solidarity which binds all

men and makes them members of the same family imposes upon political communities enjoying abundance of material goods not to remain indifferent to those political communities whose citizens suffer from poverty, misery, and hunger, and who lack even the elementary rights of the human person. All the more so because, with the ever closer interdependence of the nations, it is not possible to preserve a lasting peace if the inequality in their economic and social conditions is too glaring." This duty, the Holy Father adds, has been always taught by the Church and should be felt more strongly by Catholics, who as Members of the Mystical Body of Christ have heard the recommendations of St. John the Apostle: "... He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?" (1 Jo. 3, 17)

### ***Socio-Economic Aspect of the Aid to Under-developed Countries***

The Holy Father expresses His satisfaction about the help that several countries are offering today to the

countries in the process of development. He, however, stresses certain socio-economic aspects of this aid so that it may be maintained or even increased for the benefit of those countries.

There may be occasions in which *this help may require sacrifices* in the aid-giving countries. The Pope is quite aware that "to produce goods, especially agricultural products in excess of the needs of the political community can cause economic harm to a certain portion of the population." The laws of demand and supply have a large say in the fixing of prices even today. "But this will never be the motive for exonerating oneself from the obligation of extending emergency aid to the indigent and the hungry." We are facing an emergency situation and "to squander goods that other people need in order to live is to offend against justice and humanity." These words remind us of the days when Brazilian coffee or Argentinian wheat were dumped into the sea to keep prices stable. No country in the world benefited by such selfishness. Pope John's re-

commendation is that "all ingenuity should be used to contain the negative effects deriving from surplus goods, or at least to make the entire population equally share the burden."

However, mere material aid is not sufficient. The evils of under-developed countries arise from the "primitiveness or backwardness of their economic systems!" They lack capital, scientific know-how and trained technicians. In a sense there is a special psychological structure in the under-developed countries. And "this cannot be remedied except by means of varied *forms of co-operation* directed to making these citizens acquire new outlooks, professional qualifications and scientific and technical competence." There should be co-operation and joint-efforts, according to the Pontiff, in establishing modern schemes of production, as well as in offering not only the help of trained personnel, but also the opportunity for young people of those countries to receive training in Universities abroad. The Holy Father is happy that something is already being done on these



lines, but he stresses that such co-operation needs to be increased beyond the present level.

### **Reflections and Warnings regarding Aid**

Although it is a matter of justice for rich countries to offer help to those in need, the Pope points out that there lies also a *responsibility in the aid-receiving country*. "Wisdom demands that the political communities that find themselves in the initial stage or little advanced in their economic development keep before their eyes the actual experiences of the already developed political communities." It is absolutely necessary that this aid should bring about a rational increase of production, that a more equal distribution of the product of this development should be secured among all the members of these communities, and that "as far as possible, gradually and harmoniously all productive sectors, agriculture, industry and services" should improve. Everybody will concede that this particular approach to economic aid is dictated by prudence and commonsense. Any aid that does not pro-

mote the economic health of the receiving country is entirely wasted. It was only last February that Prof. Galbraith suggested five prerequisites that should be fulfilled by countries receiving American Aid. They were the development of literacy, an educated elite, just social institutions, reliable public administration and a sense of purpose. These remarks of the economist are not forgotten in the encyclical, which on the other hand urges well-to-do countries to be generous towards the poor ones.

However any control on the part of the aid-giving country, adds the Holy Father, should not interfere with *the national individual character* and traditions of the developing nations. For several reasons the countries in their process of development "present their own unmistakable individuality." The aid-giving nations must "recognize and respect this individuality and overcome the temptation to impose themselves upon the community in the course of economic development." It is perhaps a bigger temptation to use financial and tech-

nical aid as a means "to influence *the political situation of the less developed countries* with a view to bring about plans of world domination." This would be, in the words of the Pontiff, a "new colonialism, which, however cleverly disguised, would not for all that be less blameworthy than that from which many peoples have recently escaped, and which would influence negatively their international relations, constituting a menace and danger to world peace." Such dangers can only be avoided if aid is given in "sincere political desinterestedness." It should rather be "a precious contribution to the formation of a world community, where all members are conscious of their rights and duties working on a basis of equality to bring about the universal common good".

As a last reflection, His Holiness regrets the fact that "in the economically developed countries there are not a few persons in whom the consciousness of the *the hierarchy of values* is weakened, dead or confused". The primacy of economic development, of

material well-being over the true spiritual values is an "insidious poison, and one of the most dangerous, in the work which the economically developed peoples can give to those on the way of development." "To undermine that consciousness is essentially immoral" and endangers the foundation for true civilization.

### ***The Contribution of the Church***

The Holy Father concludes this section of the encyclical by pointing out the positive influence the truly universal Church has exercised in the social and economic life of those peoples amongst whom she is established. It is not only her high regard for the dignity of the human person, but also the fact that her presence regenerates in Christ every individual, who feels thus liberated in the deepest part of his being and open towards God. Repeating the words of Pius XII, the Pope affirms that the Church does not destroy cultures or individual characteristics, but preserves and develops whatever is good in them. She does not aim at uniformity, but at a unity which is determined and kept alive by supernatural love.

Catholics, therefore, from under-developed countries should enthusiastically participate in the national efforts for advancement and development, while those in economically developed countries should continue their fruitful work and assistance to others, particularly to so many students from Africa and Asia who are studying in European and American universities and should be ready to go to underdeveloped countries to help in their technical and professional capacities.

### **Conclusion**

Even a mere superficial reading of these pages of the encyclical dedicated to the problem of helping the under-developed countries will give everyone an idea of the highly technical grasp this document possesses of the social and economic questions of our time. The Pope does not allow himself to be guided by praiseworthy com-

monsense principles. His statements are well based on economic views and factual information. It is not therefore strange that the encyclical has been so well received by both aid-giving and aid-receiving countries. It has also been exactly timed, since it is precisely now, when the spectre of war is hovering over the world, that economic forces may be diverted and the progress of newly developing countries may suffer on account of lack of help and co-operation. The danger of political influence, at least from certain countries, is ever increasing and the words of the Pontiff should awake in the aid-receiving peoples a sense of prudence to discern the intentions of the giver. Finally Catholics and all men of good will to whom the letter is directly should generously respond to the appeal of the Holy Father to promote genuine progress and give new life to civilization.

# POPULATION GROWTH AND PARENTAL RESPONSIBILITY

A. Nevett

The section of the new encyclical, *Mater et Magistra*, on population, opens by recalling that the population problem, i.e., the relation between population growth, economic development and "the availability of the means of sustenance", is very much discussed today.

The encyclical summarizes current opinion on the population problem as follows: on a world-scale, population increase is faster than economic development. If nothing is done to check population growth, there will soon be a serious crisis. On a regional scale, particularly in the underdeveloped countries, the death rate is falling rapidly, while the birth rate remains rather steady, with the result that there is a very rapid population growth. Since economic growth in these areas can not keep pace with such a rapid demographic increase, the only way

to obtain a rise in the standard of living is to check population growth through the practice of birth control.

Pope John answers these difficulties by saying that on a world scale there appears to be no danger for the immediate future. Furthermore, it is not easy, he says, to give a firm judgment since the matter on which the judgment is passed is itself continually changing. ( This is in reference to our present knowledge about the availability of resources, the continued progress of science, predictions about future population growth, etc. )

On a regional basis, the Pope says: " We realize that in certain areas and in the political communities of developing economies really serious difficulties and problems can and do present themselves, due to a deficient economic and social organi-

sation...." But whatever the situation, immoral means are not the solution. The transmission of human life is "subject to the all-wise laws of God". It is not permitted to use means that are quite allowable "for the transmission of plant and animal life".

The new generations of peoples, Pope John continues, should be brought up with a deep sense of responsibility, a responsibility which should be applied "to the forming of a family and to the procreation and education of children."

"The true solution" to the population problem "is to be found only in... an economic development and social progress" in conformity with man's dignity and the great value of human life, conjoined with "co-operation on a world scale."

### **Commentary**

What follows is intended to give further emphasis to that "deep sense of responsibility" which Pope John asserts must be applied to the begetting and upbringing of children.

The Church does not ask couples to have the greatest

possible or the least possible number of children, but the best number. Best, meaning here that which is at the same time most reasonable and generous. The position of the Church is clear. She is neither populationist (as many as possible) nor restrictionist (the family planning attitude).

### **Respect for Children**

Children are not to be regarded as little more than the end-product of a search for pleasure. They are to be desired and valued as persons. They are to be wanted not because they are an economic benefit (as in a backward agricultural society), not because they are a comfort to the aged, not because they fill a psychological urge to have dependents, nor for any other reason that does not elevate the true value of a child. That is, they must be desired primarily for themselves so that the chief concern of parents is to train them to love God and to take their place fully and satisfactorily in society.

### **Size of Family**

The conviction that children must be fed, clothed, housed, cared for and edu-

cated in a suitable manner, once deeply implanted in the minds of parents, will engender the realisation that there is an optimum size for every family, beyond which it will be difficult to give a fair chance to every child.

There is no space to go into details here. Suffice it to say, for the moment, that while the number of children a family is to have is always the parents' choice, the size of each family has political and economic repercussions that affect the community. Hence the State also may influence the size of the family, but only *indirectly* through institutions and policies. Such measures, obviously, should be in keeping with sound morality.

The ideal number of children is determined by the means at the disposal of the parents: physical and economic means in terms of health, wealth and opportunities of bettering one's conditions;

spiritual means in terms of an active participation in the rich life of grace through prayer and the sacraments. Generosity in having children is manifested in having the generosity that the means permit and in using the means to their utmost limit.

### **Responsible Parenthood<sup>1</sup>**

As remarked above, greater respect and care for children is a sign of responsible parenthood. To beget children and then leave them to roam the streets till they are old enough to work is a denial of this responsibility, examples of which can be seen any day on our streets.

As long as women are regarded as inferior to men, and husbands seek their satisfaction first, with little or no thought of the consequences, there can be no responsible parenthood. "Children", said St. Augustine, "should be begotten of love tenderly cared for and educated in a religious atmo-

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<sup>1</sup> Advocates of the use of contraceptives first used the term birth control; when this became not quite respectable, they changed to family planning; now there is a move to change once more, this time to responsible parenthood, a catching phrase. R. M. Fagley makes good use of the term in his fair-minded work *The Population Explosion and Christian Responsibility*. For Catholics the term must remain ambiguous if it means obtaining responsibility through immoral means.

here." That such an ideal should be fully possible requires that each partner loves and respects the other as an equal with whom are shared common rights and duties.

In connection with what has just been said about respect for women, it can be pointed out that the spread of family planning, so enthusiastically propagated by a certain class of women in this country, may well turn out to produce just the opposite results to those desired for their sex. Since the use of contraceptives divorces pleasure and conception, there is a real danger that women may become to be regarded primarily as objects of pleasure. And thus they lose the very status and dignity which it is claimed that family planning will give them.

#### **Four Signs**

Father S. de Lestapis<sup>2</sup> gives four criteria of responsible

parenthood: 1. A serious preparation for marriage. (In the archdiocese of Chicago, for instance, 50 per cent of engaged couples take such a course of preparation.)

2. A spacing of births. According to Father de Lestapis this spacing usually becomes deliberate only after the third child. Choice in spacing means here going beyond the attitude of mere resignation.

3. Couples seek group activities and actively participate in them.

4. The presence of religious vocations. Inquiries show that most religious vocations come from families of four or more children.

#### **The Gospels**

The evangelists do not tell us anything that Christ said about our problem.<sup>3</sup> Christ did not curse the only son though the social atmosphere

2 De la fécondité instinctive à fécondité élective. *International Population Conference, Vienna, 1959*, pp. 203-209.

3 In what follows a number of ideas are borrowed from *L'Algérie Surpeuplée*, Secrétariat Social D'Alger, Alger, 1958. This excellent book, coming from a quarter to which one does not generally turn for advice on population problems, has many close similarities with the better known work of S. de Lestapis: *Family Planning and Modern Problems*. How much cross-pollination has taken place I do not know.

of the time was populationist. He even worked a miracle in favour of the widow of an only son. He did not praise large families nor repeat the "Increase and multiply" of Genesis. What is important is not to have many or few children but to practice the virtues essential to the kingdom of God. Among them is respect for life. As has been pointed out, the bringing forth of new human life is the only case in the natural order where God intervenes directly by the creation of the soul. The harmony between Creator and creatures in this act demands respect for life and fidelity to the laws that govern it.

#### **Regulation of Births<sup>4</sup>**

The authors of *L'Algérie Surpeuplée* divide couples in respect to procreation into four classes: fatalist, populationist, restrictionist (or family planners) and those favouring a regulation of births. The fatalist attitude is easily recognized and is widespread in India. Where

this attitude prevails children are not desired, whether in large or small numbers, nor is any decision taken as to the best number. They are just passively accepted as they come.

The populationist wants the maximum possible number of children. It was a common attitude in the seventeenth and eighteenth centuries among those nations who regarded a large population as a source of military and political strength. No one in India holds such views.

Family planners want the minimum of births and look upon India's present rate of growth as constituting as great a menace to the world as nuclear warfare.

Regulation of births avoids all the above errors and aims at that number of children which is in conformity with actual conditions and fidelity to God's laws. What is important here is the intention

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<sup>4</sup> Regulation: ecclesiastical advisers are sometimes not too happy in their choice of expressions! Subsidiarity is an excellent and far-reaching idea, but it is a horrible word. Similarly, regulation is also an excellent idea but poorly expressed through this term. However, until better expressed and more catching term is coined, we shall have to use what we have.



and means employed to achieve this end. Regulation may imply more or less births according to what, in the actual circumstances, is the best (optimum) number. Regulation thus arrives at an optimum of births, procured by means approved by a sound and well formed conscience.

The fatalist group, because it refuses to face any problems, tends to a physiological maximum of births, i.e., it is unconsciously populationist. This attitude explains the high birth rate among the poorer classes in this country—and in most other countries also. In relation to the optimum number of births the fatalists and the populationist overshoot the mark; family planners are below the optimum.

On the other hand, regulation rejects thoughtless, fatalistic increase and pessimistic limitation. It is characterised by an attitude towards life that elevates the human person, shows respect to women and children, raises the age of marriage, especially of girls, creates an atmosphere that brings about a reduction in the number of

abortions and sterilisations, and creates a desire not only for security and comfort but also for the higher values as found in religion, culture, travel, art, and education. The very opposite to a family planning approach, the attitude of a group generously accepting an optimum number of births is one of vigour and adventure, ready to enter into positions of responsibility in private and public life.

Some one may say that all that has just been said is very elevating and inspiring, but how to put it into practice? Such an attitude belongs to the mind, and requires a certain level of education, a sound moral background and a spiritual outlook. The answer is that the State should have a positive, morally acceptable population policy which it should make known through specialised institutions. There is no space to go into this question now. Further, there should be private organisations, possibly state-aided, which will give the proper education. Such are marriage advisory councils which do excellent work in not only rehabilitating broken marri-

ages but also in preparing couples for marriage. Such councils are state-aided in England, Catholics and Protestants running separate agencies.

Even more suitable for a thorough training for marriage and continual aid and instruction after marriage are Cana Conferences and similar organisations. When properly organised, these institutions have done very valuable work. It is time to

consider about starting something similar in India. It is time to put away the obstructionist attitude which obstinately repeats that conditions are different here, that the people will not accept such a movement. The hopes and urges, the loves and fears, the difficulties and problems of families are the same the world over. It is not too soon to start organisations to help Indian families solve their problems.

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## THE SPRINGS OF SOCIAL ACTION

C. Conte

In the fourth and final chapter of 'Mater et Magistra' Pope John XXIII while noting the great technical and scientific progress in the world today, and its influence on the social structure stresses the ever present problem of reconciling and upholding Christian social values in a fast changing world. He maintains that it is increasingly necessary to apply a moral code and social doc-

trine while reconstructing social relationships within the confines of the state and on a world wide level.

The recent ideologies developed to solve the problem of achieving a balance between social backwardness and technical progress have failed. For instance liberalism has almost died out '... like clouds dissolved by the sun...'; socialism has un-

dergone and is undergoing considerable change; communism is fast losing its initial attraction. This, says the Pope, is due to the fact that they have failed "...to take into consideration certain inevitable human imperfections such as sickness and suffering..." which the most advanced economico-social systems cannot eliminate. Then too, there is an inborn and imperishable religious longing that no amount of scientific explanation or even persecution can smother.

Because of this fundamental error there is a sense of growing disillusionment and a desire for happiness that surpasses material welfare. The Pope quotes the great St. Augustine, '...You made us for Thee, O Lord, and our heart is restless unless it rests in Thee.' In spite of technical and scientific progress there cannot be peace or justice unless men realise that human greatness cannot be divorced from God, the final reason and meaning of all reality. Man separated from God becomes inhuman to himself and to those of his kind, because the orderly relations of society depend upon the orderly relationship of man with God.

### **Perennial Actuality**

The Church, realising the disastrous consequences of purely materialistic concepts, has at a very timely juncture offered to the world a way of life based on certain moral principles enshrined in her social doctrine. The first fundamental principle is *that the individual human being is and should be the foundation, the end and the subject of all the institutions in which social life is carried on.* This principle safeguards the basic dignity of man and makes all achievement, all progress, subordinate to his personal and spiritual development. This social doctrine is the only sure way to reconstruct social relationships based as it is on a true understanding of human nature. At the same time it takes into account universal needs and the characteristics of contemporary society and therefore should be acceptable to all.

It is indispensable, today more than ever, that this doctrine be known, assimilated and translated into social reality. This is a most difficult task and Pope John not only invites Catholics to carry it out but men of good will throughout the world.

Scientific research, based as it is on proven fact, together with tremendous technological success has, unfortunately, tended to make a great many people sceptical of religious and spiritual beliefs. "The most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order prescinding from God, the only foundation on which it can endure, and to want to celebrate the greatness of man by drying up the font from which that greatness springs and from which it is nourished, and hence retraining, and if possible, extinguishing man's sighing for God." In these words the Pope warns mankind that social and economic relationships cannot be reconstructed purely on scientific and technical progress.

### **Propagation of Social Teaching**

*Through Instruction*—'... We reaffirm strongly that the Christian social doctrine is an integral part of the Christian conception of life...' says Pope John. At the same time he stresses the great need for a regular and systematic course for instructing Catholics in the actual mean-

ing and a proper understanding of this doctrine. He addresses himself particularly to the laity and exhorts them to understand thoroughly the social doctrine of the Church and by their example and knowledge to influence others. He says '...they (the laity) should be convinced that the truth and efficacy of this teaching is most easily demonstrated when they can show that it offers a safe path for the solution of present day difficulties. In this way they bring it to the attention of those who are opposed to it because they are ignorant of it; they may even cause a ray of its light to enter into their minds.'

*Through education* — Today, twenty-nine years after *Quadragesimo Anno* and twentythree years after *Divini Redemptoris* we have to admit the discrepancy between papal injunctions and our response to them. The answer, it would seem, is that the social formation of Christians is still not considered an indispensable part of the harmonious development of the whole man. There has been a marked failure in passing on social consciousness to Christians. Social for-

mation has to be recognised as an integral part of education or we will never succeed in preparing ourselves adequately for this modern era.

It is not enough that we know about a social doctrine it should be translated into a reality and not merely be formulated. This is particularly true of the Christian social doctrine whose light is Truth, its objective Justice and its driving force Love.

In this respect education plays a vital role. It not only means the study of the subject but instills the need for, and creates a way of life based on Christian principles. We should not only be able to fulfil our moral obligations but should be educated in the ways and means by which the principles of the Christian social doctrine may be applied to the problems of every life.

Again, the Pope makes it clear that "Education to act in a Christian manner in economic and social matters will hardly succeed unless those being educated play an active role in their own formation, and unless the education is also carried on through action."

## **Social Action**

*The Lay Apostolate* — Just as one cannot acquire the right use of liberty except by using liberty correctly, so one learns Christian behaviour in social and economic matters by actual Christian action. The associations and organisations of the Lay Apostolate play an important role in social education, particularly those organisations which aim at the Christianisation of the economic and social sectors of established society.

The social teaching of the Church is not a doctrine which can be put on the same level as liberalism, capitalism, socialism or communism. It states the social implications of a religious faith and at the same time it makes no pretence at solving the technical problems of society. What the Church deals with is the control and sometimes also the orientation of all empirical means, which she does not reject, and formulations of thought and action, in the light of man's belief, which rests ultimately upon our faith in God.

The Church quite clearly places a portion of responsibility on the Laity. Till re-

cently the priest was considered the only one responsible for the apostolate. The role of laity was receptive and passive. Today this is hardly true and the laity has reached the age of maturity in the field of apostolic responsibility. God calls all Christians to participate in redeeming the world and for the vast majority, the call comes to work for the kingdom of God without leaving family and relatives, business and property. Thus God assigns to each a task and a duty which is also, in its order, a divinely willed vocation.

*Theory to Practice* — To put into practice social principles and directives one usually goes through three stages — reviewing the situation, judging it in the light of these principles and directives, deciding what can and what should be done according to the mode and degree permitted by the situation itself. Thus, Pope John recommends the slogan of the Y.C.W. "*see, judge and act*" as an admirable way to put into practice our social doctrine. By the constant study of these three stages, and the

knowledge acquired, it becomes possible to translate into action what would normally be abstract ideas.

The Church admits that in the application of Christian doctrines there may be grounds for dispute, even between upright and sincere Catholics. However, it is also pointed out that lengthy discussion of the best ways and means of doing good, should not obscure the fact that *good should be done*, is possible and therefore obligatory. Even in circumstances where Catholics find their point of view is not shared it is obligatory on their part to take active interest in projects that aim at ultimate good. So long as they do not compromise on religion and morals and where the Hierarchy has not made a previous decision. Of course, when the Hierarchy has made a decision on the point at issue, Catholics are bound to obey their directives. The Church has the right and obligation not merely to guard ethical and religious principles, but also to intervene in the temporal sphere when it is a matter of judging the application of these principles to concrete cases.

### **Christian Responsibility**

While appealing to all Catholics to shoulder great responsibilities, Pope John referring to the performance of this 'noble task,' stresses the need for professionally qualified personnel. He says '*..it is essential that Our sons be professionally qualified and carry on their occupation in conformity with its own proper laws in order to secure effectively the desired end..*' He, however warns Catholics to act within the framework of the principles and directives of Christian social teaching. "Let them remember," he says, "that, when in the execution of temporal affairs, they do not follow the principles and directives of Christian social teaching, not only do they fail in their obligations and often violate the rights of their brethren, but they even cast into discredit that very doctrine which, in spite of its intrinsic value, seems to be lacking in a truly directive power." He quotes Pope Pius XII who said '*..our age is marked by a clear contrast between the immense scientific and technical progress and the fearful human decline shown by its monstrous masterpiece of transforming man into a giant*

of the physical world at the expense of his spirit, which is reduced to that of a pygmy in the supernatural and eternal world..' Pope John drives home the danger inherent today by himself asking '*..what exchange shall a man give for his soul..?*'

### **The Sanctification of Leisure**

"*..Remember that thou keep holy the sabbath day..*" is probably one of the most practical means of maintaining the dignity of man. A day set apart from labour and material preoccupations, when man cannot only relax physically from a week's work but also have the opportunity and the time to turn his mind to spiritual values. "*..In addition..*" says Pope John, "*..man has the right and even the need to rest in order to renew the bodily strength used up by hard daily work, to give suitable recreation to the senses and to promote domestic unity, which requires frequent contact and a peaceful living together of all the members of the family..*"

The Church, has, therefore, set aside Sunday as a holy-day and sanctified it, and made obligatory the atten-

dance of the Holy Sacrifice of the Mass. The Pope deplors the present-day neglect, and almost contempt, of this sacred law. He reminds all, workers and employers, of the necessity to observe the sanctity of holydays from the religious, moral and hygienic point of view.

### ***Temporal obligation***

Dealing with the moral and temporal obligation of Catholics Pope John makes it clear that though the Church has condemned the materialistic trend in the world today, this is no way reflects on the inherent and basic need to participate actively in temporal affairs. On the contrary, this activity should be renewed and increased. The performance of duty is one of the best means of self perfection for a vast majority of Catholics. As Christ says '...I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil..'

A question has been raised by some Catholics who are unsympathetic towards organisations in which the name of God is absent from their programmes. Must Catholics refrain from actively sup-

porting international organizations, or national ones, until these institutions expressly recognise God in their statutes or in their deliberations? The Holy Father's judgment is unequivocal. Catholics not only can but should participate in the neutral world organisations, even though these organisations do not formally recognise God. The answer is based on two considerations: the large element of the Natural Law which underlies the objectives of these organisations, and the presence therein of many men of good will who can be counted upon to advance good causes.

Religion far from creating an artificial barrier between man and the world expects man to take an active part in spreading Christian principles. The process not only benefits the world, but eventually leads to self perfection by the application of spiritual values to temporal affairs.

### ***The Vine and its branches***

Finally, Pope John concludes his encyclical with reminding all Catholics that they are living members of the Mystical Body of Christ. Just as the body consists of



a diversity of parts, yet all united into a whole, so also the Church, which is the body of Christ, is made up of many members all united together to form one body. He encourages them to remember the supernatural dignity conferred on them through baptism by which they are made living branches of the Vine, which is Christ. Catholics are therefore called upon to live God's own life. All their activity, even if it be the ordinary toil of every day, can become a continuation of the redemptive work done by Christ Himself.

Though our era is penetrated by and shot through with radical errors and torn apart by deep disorders, it is nevertheless, a period of immense possibilities for good. The Pope reminds all Catholics to remember the continual development and expansion of the social teaching of

the Church and her great efforts in coping with modern social problems. From the time of Leo XIII there has been as it were, an unfolding of a series of statements and resolves on which the Pope requires us to meditate deeply. He also demands of Catholics a sense of courage and co-operation and with faith in Christian principles, to fight for and achieve, Christ's Kingdom '...a kingdom of truth and of life; a kingdom of holiness and grace; a kingdom of justice, of love and of peace..'

Thus, *Mater et Magistra* offers to the modern world the social teaching of the Church, whose light, says the Pope, illumines, enkindles and inflames, and whose wisdom pertains to all times, whose power offers efficacious remedies for the needs of all men.

# QUESTIONNAIRE

## ON THE ENCYCLICAL

### "MATER ET MAGISTRA"

*Introduction* (pp. 5 — 7)\*

- 1) What does the title *Mater et Magistra* mean?
- 2) Besides the introduction, how many parts does the new encyclical have?
- 3) What is the role of the Church in the temporal order?
- 4) What was the occasion of the new encyclical of Pope John XXIII?

#### PART I

#### Teaching of the encyclical "**RERUM NOVARUM**" and opportune developments in the doctrine of **Pius XI and Pius XII**

(pp. 8 — 18)

*Rerum Novarum* (pp. 8 — 11)

- 5) What was the historical context and background of the *Rerum Novarum*? (personal profit, competition, mechanical laws of market, state intervention, trade unions, law of the strongest?)
- 6) What were the conditions of the working class? What was their reaction?
- 7) On what grounds did Leo XIII base his social message?
- 8) Could you formulate the basic principles according to which the socio-economic sector of human society should be reconstructed, according to the teaching of Leo XIII (nature of

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\* We follow the text of the Encyclical printed by St. Paul Publications — Allahabad, 2 — Bombay 50.

work, of private property, of the role of the State, right of associations in industry, liberalism and marxism.).

- 9) How can the State fulfil its function for the realization of the common temporal good in the economic world ?
- 10) How did the Leonine encyclical influence the social legislation of modern nations ?
- 11) What does the Pope mean when he says that the right of the workers and owners to associate among themselves, is declared to be natural, as are also the right to adopt that organisational structure which the workers consider most suitable to attain their legitimate economico-professional interest, and the right to act autonomously and by personal initiative within the associations for the achievement of these ends ?
- 12) What is the principle which regulates the mutual relationships between workers and employers ?
- 13) What were the effects of the publication of the *Rerum Novarum* ?

*Quadragesimo Anno* (pp. 11 — 14)

- 14) What is the significance of the latin title : *Quadragesimo Anno* ?
- 15) In the new encyclical what does Pius XI confirm from the *Rerum Novarum* ?
- 16) What points of social teaching does He make more precise ?
- 17) What emphasis does He add regarding private property ?
- 18) Is the wage system unjust in itself ?
- 19) What is the meaning of the following words of Pius XI : "if the social and individual character of the labour be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice". Could you exemplify this statement ?
- 20) In determining wages justly what factors should be taken in consideration ?
- 21) What does *Quadragesimo Anno* say about Communism ? About moderate Socialism ?
- 22) How had historical conditions altered in the forty years since *Rerum Novarum* ?
- 23) How could Pius XI remedy such a state of affairs ?
- 24) What are the two points which characterize the encyclical of Pius XI ?

*Radio Message of Pentecost 1941* ( pp. 14 — 18 )

- 25) How is this broadcast related to *Rerum Novarum* ?
- 26) What does Pius XII say concerning the competence of the Church in the Social Question ?
- 27) What is the relation between the right to use the material goods of the earth and the right of private property ?
- 28) What are the three fundamental values of social and economic life which Pius XII develops further ?
- 29) What is the connection between the right of private property and the family ?
- 30) How is this connected with the right to emigrate ?
- 31) How has the situation changed, between 1941 and 1961, in the field of science, technology and economics ? in the social field ? in the political field ?

PART II

**Explanation and development of the teaching in the  
RERUM NOVARUM**

( pp. 18 — 38 )

*Private intervention of the public authorities in the field of economics*  
( pp. 18 — 20 )

- 32) What is the role of private initiative in the field of economics ?
- 33) Do the public authorities also have a role in this field ?
- 34) What is the "principle of subsidiarity" ?
- 35) What new possibilities for beneficial action by public authorities are presented by the advent of modern scientific knowledge and productive technology ?
- 36) What is the limit, however, of this state penetration ?
- 37) ... there cannot be a well-ordered and fruitful society without the support in the economic field both of the individual citizens and of the public authorities. Demonstrate.

*Socialization* ( pp. 20 — 23 )

- 38) How does the Pope John XXIII define "Socialization" here ? Is this the same thing as that "socialization" which is identified with nationalization of industry ?

- 39) Historically, what has brought about this present state of "progressive multiplication of relations in society"?
- 40) "Socialization is, at one and the same time, an effect and a cause of growing intervention of the public authorities..". Do you agree with this statement? Why?
- 41) But socialization "is also the fruit and expression of a natural tendency, almost irrepressible, in human beings, the tendency to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals". Give examples.
- 42) Which are the advantages of -socialization so understood? What are the disadvantages?
- 43) Will socialization, then, reduce men to automatons?
- 44) To ensure the advantages of a healthy socialization, how must the public authority be guided? What is the function of intermediary bodies in this process?

*Remuneration of Work ( pp. 23 — 27 )*

- 45) In many lands and entire continents the wage is very low and entire families are condemned to sub-human conditions of life. Name some of the main reasons.
- 46) Is it right to keep wages inhumanly low in order to push the rate of economic growth?
- 47) Is it right for some to receive enormous salaries for slight work while many working men receive too little?
- 48) What are the norms for a just wage?
- 49) Does the Pope approve of acquiring shares in the firm you work in? of participating in the ownership of the enterprise?
- 50) Why is an efficacious distribution of wealth necessary?
- 51) Show how wage adjustments must consider demands of the common national good.
- 52) Should they also have regard for the common good on a world scale?

*The Demands of Justice in regard to the Productive Structure in Harmony with Man ( pp. 27 — 32 )*

- 53) Besides a just distribution of wealth, what else is required for human justice in economic production?
- 54) What does the Holy Father say of family size artisan enterprises and co-operatives?

- 55) How can such family size artisan and co-operative enterprise adapt themselves to modern conditions ?
- 56) Is the desire of the employees to participate in the activity of the enterprises to which they belong justified ?
- 57) What are the conditions for such a humane relationship ?
- 58) Is such a desire based on nature ? on historical development ?
- 59) Why does the Pope emphasize the imperative necessity that the workers effectively exert their influence beyond the limits of the individual productive units and at every level, regional, national and world-wide ?
- 60) What agency of the UN does the Pope single out for praise in this regard ?

*Private Property* ( pp. 33 — 38 )

- 61) In recent decades what new factors have come into play which would seem to de-emphasize the importance of private property as such ?
- 62) Then, has the right of private ownership including that of productive goods, truly diminished or lost its importance ?
- 63) In defending the right of private property, does the Church wish "to protect on principal the rich and plutocrats against the poor and indigent" ?
- 64) With the increase of national income, is it just that the remuneration of work be also increased within the limits allowed by the common good ?
- 65) How can an effective distribution of property be realized ?
- 66) When is it lawful that the State and the public agencies possess property, which is called public property ?
- 67) What is the principle which is to guide and limit such public ownership ?
- 68) Is there any social function linked with the right of private property ?
- 69) With the modern extension of the initiative of State agencies, is the social function of private property diminished ?
- 70) What does the Gospel advise the rich regarding the use of their material goods ?

### PART III

#### **New Aspects of the Social Question**

( pp. 39 — 63 )

##### *Exigencies of Justice in the Order of Relations between Productive Sectors ( pp. 39 — 49 )*

- 71) Would you say that in India agriculture is a depressed sector of the economy ?
- 72) Give some reasons why the farm-rural people leave the villages and go to settle in the cities.
- 73) What are the elements "of the fundamental problem" that besets farm-rural populations in practically all countries ?
- 74) To solve this problem, what is the first directive that the Pope indicates ?
- 75) How is the solution of the problem linked to an harmonious economic development ?
- 76) To obtain such an harmonious economic development, a particular political economy for the agricultural sector is required. What are some of the elements the Holy Father considers necessary in such a political economy ?
- 77) Why should a special credit policy be necessary ?
- 78) According to social justice, on what basis should social insurance allowances be given to the farm-rural population ?
- 79) Should price protection of farm produce play a part in the solution of the problem ?
- 80) How could the farm income be increased and supplemented ?
- 81) Does the Holy Father seem to show a preference for family size farm enterprise ?
- 82) What conditions, however, does He indicate for the success of such farm enterprises ?
- 83) Why should farmers be proud of their work and their life ?
- 84) How should then farmers themselves organize for their own betterment ?
- 85) "Rural Workers ( as workers in every other productive sector ), in using their various organizations must be governed by moral and juridical principles." Explain.
- 86) Can the work on the farm be considered a vocation and mission ?
- 87) In general how should public authorities intervene to establish a balance between the advanced and depressed sections within the same country ?

- 88) Does private enterprise also have a duty in bringing about such a balance?
- 89) Why does the Pope praise the work of the F.A.O.?

*Demands of Justice in the Relationship between Nations Differing in Economic Development* ( pp. 49 — 56 )

- 90) Why should those countries which are economically advanced be bound to aid those which are still in the process of development?
- 91) Is there an obligation to use surplus farm products for the emergency aid of needy and hungry nations? Even if this causes some degree of internal economic harm?
- 92) How can the root causes of economic backwardness be remedied by international aid?
- 93) Though much has been done, what is the task for the next decades?
- 94) On the part of the newly developing countries, what norms are to be kept in view to equitably guide the process of development?
- 95) How must the aiding countries respect the individuality of the aided country?
- 96) What place is there for a new colonialism?
- 97) Is there danger lest with the introduction of the benefits of scientific and technical progress traditional supreme human and spiritual values may be undermined?
- 98) Has the Church had an influence in the movement towards social and economic progress?  
How has she treated the culture and individuality of different countries?
- 99) What part does She wish Catholics to take in the movement towards the economic development of their own countries? Catholics in the countries which offer aid?

*Population Increase and Economic Development* ( pp. 56 — 60 )

- 100) How do some express the population problem on a world-wide scale?
- 101) What are the causes of the particular population problem for countries just developing economically?
- 102) Does the Holy Father anticipate a real problem on the world scale. At least in the near future?
- 103) If there were a real problem in particular areas, could a solution be found by methods and means utterly unworthy of man?



- 104) What then is the solution for population pressure in such countries ?
- 105) Specifically on the immoral means to limit population : discuss the solemn teaching of Pope : "Human life is entrusted by nature to a personal and conscious act and, as such as, subject to the all-wise laws of God : laws inviolable and immutable that are to be recognised and observed. Therefore, it is not permissible to use means and follow methods that can be licit for the transmission of plant or animal life."
- 106) Why is it of great importance that the younger generations be brought up to a profound sense of responsibility in regard to the forming of a family and the procreation and education of the children ?
- 107) What in our times has aggravated the many and delicate problems attendant upon the transmission of life ?

*Co-operation on the world scale ( pp. 60 — 63 )*

- 108) Why are international — even world-wide — understanding and co-operation so necessary today ?
- 109) How does the mutual distrust of States frustrate this understanding and co-operation ?
- 110) What is the ultimate cause for this lack of reciprocal trust understanding and a false notion of "justice" ?
- 111) How is this moral order necessarily based on God, also in our modern scientific and technical age ?

#### PART IV

### Reconstruction of Social Relationships in Truth, Justice, and Love

( pp. 63 — 76 )

- 112) Among the different ideologies which have vainly attempted to reconstruct modern society, what has been the fundamental error ?
- 113) What is the fundamental principle of the Church's conception of social life ?
- 114) From this fundamental principle how has the Church built up a body of social doctrine ?
- 115) Is Christian social doctrine some specialised knowledge for a few Christians ?

- 116) How widely should knowledge of it be spread?
- 117) How can the Layman spread this knowledge?
- 118) Is it enough merely to formulate a social doctrine?
- 119) How does the Pope describe very succinctly Christian social doctrine?
- 120) Why is it difficult to reduce Christian social theory to practice?
- 121) What, then, is necessary for success in education to act in a Christian manner in economic and social matters?
- 122) What is the role of Organizations of the Lay Apostolate in this social education?
- 123) Does the Christian concept of life require a spirit of moderation and sacrifice?
- 124) What three stages are suggested by the Holy Father for the process of reducing social principles and directives to practice?
- 125) What about speculative discussions without action?
- 126) What about co-operating with those who do not share the Christian view of life?
- 127) To whom does the task of Catholic social action particularly belong? Why?
- 128) How can they best carry out that task?
- 129) In man's effort to master and transform the external world, what is the danger?
- 130) What is the Church's teaching on scientific and technical progress, and the material well-being it brings?
- 131) What does Pope John mean when He stresses an awareness of "a Hierarchy of Values"?
- 132) Amid all this labour, what arguments does the Holy Father give for the necessity of "keeping holy the Sabbath Day"?
- 133) What should be the attitude of the Christian, especially the Laity, to the modern world he lives in?
- 134) Today the Church is confronted with the immense task of giving "a human and Christian note to modern civilization." Who will best fulfil this mission for her? And how?
- 135) Explain the context in which the Pope cites the words: "Seek ye, therefore, first the kingdom of God and His justice: and all these things shall be added unto you."
- 136) How does the doctrine of the Mystical Body of Christ apply to the matter of the encyclical?
- 137) How does the Church view our era?
- 138) With what desire does the Holy Father conclude His Encyclical Letter?

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